The Saint of The Century



Ch. Abdul Ghani Latif

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DEDICATED TO THE BELOVED SON OF SAINT, SYED USMAN ALI SHAH BOKHARI (ALLAH BE MERCY ON HIM) WHOSE OFF-SPRING SHALL REMAIN ALWAYS BLESSED WITH THE AFFLUENT STATUS OF WALAYAT TILL ETERNITY

AAMEEN

LIST OF ARTICLES

FORE WORD

Inspired by a French Muslim-Lady 'Soofi' who had come to Pakistan to visit Holy shrines in the subcontinent, paying homage at the shrine of Hadrat Syed Muhammad Ismail Shah Bokhari alias Hadrat Karmanwala (Allah be mercy on him), complained about the non-availability of literature on the life of a great saint in English. So I mustered my courage under the able guidance and blessing of Syed Meer Tayyab Ali Shah Bokhari, Sajjada Nasheen Aastaana Aliya Hadrat Karmanwala Shariff to undertake this arduous job of bringing a publication on the biography of the great saint.

I do acknowledge that full justice has not been done in discussing the lifestyle of the saint due to my non-proficiency in the subject of mysticism and inadequate close associations with the great saint, yet an attempt has been made to introduce him to the readers, unveiling some of his life aspects. Many books have been written on this subject and shall continue to be written in future as well, but this humble effort has been made in order to embellish the biography of a great saint of present century similar to an act of an Egyptian poor old lady, who had gone to bazaar, with her petty belonging of a bundle of few cotton yarns, to enlist her self in the names of buyers of Hadrat Joseph (Salaam be on him).

In view of above if any deficiencies are noticed, may be looked over and valuable suggestions offered to improve the next edition.

My thanks are due to all my friends who contributed me in bringing out this impression. ‘If accepted is a pride and honour’

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To err is human, so are we!

Discrepancies (spelling and sentences) found in this edition can be reported via said E-Mail I.Ds and personal contact numbers.

Thanks.

IN THE NAME OF ALLAH THE MOST BENEFICENT AND THE MOST MERCIFUL

CHAPTER-I

MYSTICISM

During this age of materialism when almost every one is suffering from heart diseases, it becomes almost imperative to explore causes for the same. Obviously we feel, it is due to the following two reasons:-

1. Distraction from God's worship i.e. Zikr-e-Elahi
2. Non-affectional contact with The Holy Apostle (Sal Allah-Ho Alehe Wasallam)

In order to make good of these deficiencies, we have to look at the Quranic Commandments, which incite us to adopt the following three sources of Islam for spending successful life in the world.

(a) Quranic Commandments

(b) Hadiths-sayings of the Holy Prophet Muhammad (Sal Allah-Ho Alehe Wasallam)-for elaboration of Quranic commandments

(c) Embarking upon the foot prints of the noble saints i.e. Friends of Allah.

The following verses of Holy Quran would corroborate it

(i) Show us the straight path.

(Chapter# 1 Surrah#1 verse#6)

(ii) The way of those, on whom Thou hath bestowed the grace.

(Chapter# 1 Surrah#1 verse# 7)

The third source i.e. the life of those persons who were graced by God, guide us to lead our lives accordingly. The Friends of Allah i.e. Saint teach us to develop contact with God by virtue of practicing the life pattern and teachings of Holy Prophet (Sal Allah-Ho Alehe Wasallam) i.e. Sunnah as the Friends of Allah i.e. saints have inspired love from this source only and this source is called mysticism.

In simple worlds we define the mysticism is a term of connecting the link of man with God and perpetuating there upon.

First of all, its seed was sown by the Holy Prophet (Sal Allah-Ho Alehe Wasallam) in the cave of 'HIRA' (a mountain in Mecca, Kingdom of Saudi Arabia), where the Holy Prophet (Sal Allah-Ho Alehe Wasallam) meditated and developed linkage with almighty Allah. Consequently the first Divine revelation also took place in this cave.

In Arabic language, this mysticism is called IHSAAN and it is elabourately discussed in Hadith Gabriel. Mysticism i.e. IHSAAN is an absolute veneration, as is obvious from the text of Hadith.

'Hadrat Omer (Allah be pleased with him) states that one day they were enjoying the company of Holy Prophet (Sal Allah-Ho Alehe Wasallam) when a stranger entered and be-seated in front of Holy Prophet (Sal Allah-Ho Alehe Wasallam) on hams close to knees. The stranger was attired in white clean dress and had thick dark black hairs on his head.No sign of his being a traveler could be visible nor did he look like Madani.

He submissively addressed the Holy Prophet (Sal Allah-Ho Alehe Wasallam), “Tell me about Islam.”

The Holy Prophet (Sal Allah-Ho Alehe Wasallam) replied, “You should bear testimony that there is no God except Allah. Muhammad (Sal Allah-Ho Alehe Wasallam) is His Apostle. Offer prayers, practice regular charity, keep fasts in the month of Ramadan and perform Hajj, if you can afford its expenses”.

The stranger said, “You have told the truth.”

Hadrat Omer (Allah be pleased with him) stated “What the type of this man as he himself inquires and then testifies himself”

The stranger asked, “What is faith?”

The Holy Prophet (Sal Allah-Ho Alehe Wasallam) replied, “Have belief in all the Holy Books, all Messengers of God, the Day of Judgment and belief in predestination,may be good or bad.”

The stranger replied, “Told the truth.”

Again the stranger enquired, “What is IHSAAN” ?

The Holy Prophet (Sal Allah-Ho Alehe Wasallam) replied, “Worship God as if you are seeing Him and if not have belief that He is seeing you.”

The stranger again enquired, “Tell me about the occurrence of the day of Judgment.”

The Holy Prophet (Sal Allah-Ho Alehe Wasallam) replied, “We both are sailing in the same boat.”

The stranger further enquired, “Tell us some signs of the day of Judgment”?

The Holy Prophet (Sal Allah-Ho Alehe Wasallam) replied, “A slave woman shall give birth to her master (i.e. the offspring will become disobedient to its parents). The beggars bare footed shepard i.e. mean persons, will reside pride fully in the palaces.”

The narrator states that after a short while, when the stranger had left, the Holy Prophet (Sal Allah-Ho Alehe Wasallam) asked me, “Do you know, who was he?”

Hadrat Omer (Allah be pleased with him) replied, “Allah and His Apostle (Sal Allah-Ho Alehe Wasallam) know.” Then the Holy Prophet (Sal Allah-

Ho Alehe Wasallam) disclosed that the stranger was Angel Hadrat Gabriel (Salaam be on him) and had descended to teach you Islam.

In view of above it is obvious that the mysticism can be defined as to develop contact of man with Allah and this link renders contentment to the extent of faith. Thereafter it leaves no doubt or ambiguity in mind. This contact gradually becomes so firm that the heart of a person remains always absorbed in the love and affinity of God. In the discharge of his routine duties, he must show veneration as if he is actually witnessing almighty Allah and he must ensure that all his activities are being witnessed by Him. This phenomenon of perception is called IHSAAN or mysticism. For this very reason the Holy Prophet (Sal Allah-Ho Alehe Wasallam) used to pray," O- Allah! Turn me in to a state, in which I should remain afraid of your vicinity so reverently, as if I am actually seeing Thou. And under these perpetuating state of affairs, I wish to call on Thou.

Mysticism is a comprehensive term and many eminent saints of ancient time have described in their own versions. In the Holy Quran, Almighty Allah enunciates as under:-

> "And the servants of God, most gracious are those who walk on the earth in humility and when the ignorant address them, they say peace."

(Chapter#:19, Surrah#: 25, Verse#: 63)

The Holy Prophet (Sal Allah-Ho Alehe Wasallam) says, "Those persons when they listen to the call of Sofia's i.e. saints, and they do not pay heed to them are indolente. Hadrat Junaid Baghdadi (Allah be mercy on him) said, "O, Friends of Allah, we recognize you and consequently extend you honour. Beware! How do you behave in solitude?" It means when the people call you saints, you must behave accordingly, as that person is imposter, to whom people regards him saint and he is not so. Similarly a person who has not achieved the vicinity of God, have no right to be called as saint. He is not trust worthy and he should desist from imposing

so. This status is so sublime, as the Holy Prophet (Sal Allah-Ho Alehe Wasallam) has been proud of saying being needy i.e. self adopted and accepted poverty 'Faqir' is an honour for those who are Faqueer i.e. saints.

Narrating an event Hadrat Junaid Baghdadi (Allah be mercy on him) said that once a King requested him to beg for any thing he liked. He replied, "I do not beg for any thing from those who are slaves of my servants." The King was taken aback to hear this reply. The King there-after enquired, "How is it so?" The saint replied, "The covetousness and belongings are my servants and you are slave of these two desires." Hadrat Junaid Baghdadi (Allah be mercy on him) further clarified that the hearts of saints must remain free of lusts all times, except remembrance of Allah (Zikr). He described the following eight qualities of mysticism to be available in a perfect saint.

(i) Generosity. One should be generous like Prophet Abraham (Salaam be upon him) who did not

hesitate to sacrifice his most precious and beloved son in the way of Allah.

(ii) Willingness. One should surrender unconditionally before the will of God like Hadrat Izique (Salaam be upon him).

(iii) Patience. One should be patient like Hadrat Ayube (Salaam be upon him).

(iv) Gesticulation. One should submit to the gesture of Allah like Hadrat Zakaria (Salaam be upon him).

(v) Tourism. One should live like Hadrat Jesus (Salaam be upon him) who did not construct his house and remained touring shelter-less in the world, through out his life.

(vi) Austerity. One should be austere like Hadrat Moses (Salaam be upon him).

(vii) Modesty. One should be modest like Hadrat Joseph (Salaam be upon him).

(viii) Acceptance of poverty by resignation and content i.e. FAQIR. One should spend his life by

accepting poverty by resignation and content i.e. Faqir in accordance with the dictum of Holy Prophet (Sal Allah-Ho Alehe Wasallam) who had declared; “ I am proud of my Faqir.”

There are many lines (systems) of mysticisms but only four main systems flourished in the world. This is because of the fact that:-(a) Holy Prophet (Sal Allah-Ho Alehe Wasallam) had 4 Caliphs.

(i) Hadrat Abubakar Siddique (Allah be pleased with him).

(ii) Hadrat Omer Farooque (Allah be pleased with him).

(iii) Hadrat Usman (Allah be pleased with him).

(iv) Hadrat Ali (Allah be pleased with him).

(b) There are four main Schools of thought in Islamic jurisprudence.

(i) Hanfi.

(ii) Hambli.

(ii) Shaafie.

(iii) Maalakie.

(c)The human being is also composed of four organic matters viz clay, air, water and fire.

Therefore there are 4 main systems of mysticism in vogue. They are:-

1. NAQUASBANDIE

This system originates from Hadrat Abu Bakar Siddique Akbar (Allah be pleased with him) and is a leading system in the world. It leads to the remembrance of God (Zikr) and other rituals, silently in heart. It is called 'Zikr-e-khafie and it has superiority by 70 times over other rituals (zikrs) i.e. loudly, as are in vogue in other systems viz Chistia, Qaderia and Suharwardia etc.

This system had almost gone extant before the arrival of Sh. Ahmad Sirhindi (Allah be mercy on him) in 16th century in this sub continent. Sh. Ahmad Sirhindi-Mujaddad of time, dispelled with all the innovations introduced by the emperor Akbar in the religion, and rejuvenated its pristinity. There after this system flourished gradually and now it has covered almost the

entire sub continent as well as Afghanistan and Russian States etc.

2. CHISTIA

This system originates from Hadrat Ali (Allah be pleased with him) and mostly suits to amorous persons. Lessons given by the spiritual guides are to be ritualized some time loudly. The disciples do not enter into any controversy but go on discharging their rituals regularly daily. The spiritual journey is covered with amorous wings.

3. SUHARWARDIA

This system also originates from Hadrat Ali (Allah be pleased with him).The disciples of this system believe in service to mankind, without asking for any reward. Persons having this extinct cover their spiritual journey by remembering the lessons given by their spiritual guides, even in absentia.

4. QUADRIA

It also originates from Hadrat Ali (Allah be pleased with him).Lessons imparted by their spiritual guides

are to be ritualized loudly daily. The followers are over burdened with the remembrance of the lessons taught by their spiritual guides. Bounties reach the followers through the good offices of Hadrat Abdul Qadir Jeelani (Allah be mercy on him) who is prime spiritual head of this system.

Mysticism is a phenomenon of sanctifying the thoughts of a person. These are thoughts, which are the bone of contention of all the evils in the world. All world wars were fought on the basis of ill conceived thoughts of the so called reformers and upset the peace of the universe. This mechanism of sanctifying the thoughts is called mysticism. The Holy Prophet (Sal Allah-Ho Alehe Wasallam) was sent for sanctification of our thoughts, and the importance of sanctifying the thought can not be thus lost sight off. The Holy Quran is replete with such ordains and a few of them are narrated below:-

a. Our Lord send amongst them an Apostle of their own, who shall rehearse the signs to them and instruct them in Scripture and Wisdom and sanctify

them for Thou art the exalted in Might, the Wise. (Chapter # 1, Surrah # 2, Verse# 129)

(b) God did confer a great favour on the believers, who sent among them an Apostle, from among themselves rehearsing un to them the signs of God sanctifying them and instructing them in Scripture and Wisdom, while before that they had been in manifest. (Chapter # 4, Surrah # 3, Verse# 164)

(c) It is He who has sent amongst them, the un-lettered an Apostle from among themselves to rehearse them and to instruct them in Scripture and Wisdom. Although they had been before in manifest error. (Chapter # 28, Surrah # 62, Verse# 2)

Therefore the crux of mysticism on which the structure of character building of a spiritual traveler takes place, is called spiritual guide (Murshid) who trains/tames his followers in the mould of Sharriah like a gardener, who being abreast of the problems of orchids nourishes them properly in order to make them fit for yielding fruit. The main function of a spiritual guide is to portrait the true picture of stray soul before the

spiritual traveler in a manner that he starts detesting it. Obviously being disgusted he would lurch to seek reality, so that his stray soul may feel rest and contented. Since the spiritual guide has immortalized himself by burning himself in the sacred fire (love) of the Holy Prophet (Sal Allah-Ho Alehe Wasallam) so his company facilitates the spiritual travelers to follow the path of Sunnah gladly.

Hadrat Sh. Ahmad Sirhindi- Mujaddad Alf-e-Saani (Allah be mercy on him) has summarized by saying that the spiritual journey facilitates the travelers to comply with Sunnah freely and frankly. He is thus fascinated to reality i.e. Allah and thereby he becomes a true believer. The Holy Prophet (Sal Allah-Ho Alehe Wasallam) has emphatically stressed upon his believers to enjoy the company of pious persons. He says that when you find a person blessed with devoutness, abstinence and speaks less keep his company and be vicinage. In return he will make you wise (wisdom means affluent graciousness of Allah, Book Ibn-e-Majaah Hadith # 491).

The process of sanctifying the soul by means of a spiritual guide is illustrated in an abstract form as below:-

1. STRAY SOUL (NAFS AMMARAAH)

This is like a crude form of an iron piece which has neither any specific shape nor it is of any use for the customer. It needs to be properly moulded / shaped so as to make it attractive and purposeful for some specific and particular use.

2. SPIRIT (ROOH)

This acts as a spark to enlighten the soul so that this useless piece of iron is made use of properly. The spirit is kept in a dark box of heart- Qulb. Consequently it does not illuminate the environs.

3. SPIRITUAL TRAVELER (SAALIK)

He is like a blacksmith who enlightens the spark, by virtue of his intensified hard labour (Zikr).

4. CELEBRATING PRAISES OF GOD (ZIKR)

This acts as a bellow to enshine the spark of soul in order to develop it in to a flame. Actually it depends on the will of spiritual traveler as to how much time he devotes to turn this spark in to a flame. The more he labours hard and devotes time, the sooner he will achieve his objective and enlightens his heart (Qulb).

5. SPIRITUAL GUIDE (MURSHID)

Since the spiritual guide by virtue of his immense celebrating the praises of God (Zikr) and with his perpetuate constant burning in the sacred fire of the love of Holy Prophet (Sal Allah-Ho Alehe Wasallam) immortalizes himself so the inherent power inculcated, affinities the spiritual traveler and as such the latter remains attached with him. If a magnet piece can attract an iron piece, why can't a spiritual guide (a man being the best creature of the world) incite a spiritual traveler to embark upon the path to celebrate praises of God gladly. The compliance of the Quranic ordains (as

discussed below) by a spiritual traveler verily immortalizes him.

(a) Men who celebrate the praises of God standing, sitting and lying down on their sides (in all postures).

(Chapter # 4, Surrah # 3, Verse# 191)

(b) By men whom neither traffic nor merchandise can divert from the celebration of God. (Chapter # 18, Surrah # 24, Verse# 37)

(c) O-Ye who believe, celebrate the praises of God and do this often and glorify him morning and evening.

(Chapter # 22, Surrah # 33, Verse# 41 & 42)

Moulana Rome (Allah be mercy on him) has stressed in his book Massanvi (poems of five verses) for joining the company of a spiritual guide. In one of his verse he says that:-

> The stray soul cannot be reformed without the blessing of a spiritual guide. And you must catch hold of him firmly (ensure his company).

The concentrated attention of a spiritual guide will help develop the spark in to a flame. This is like a gardener who takes care of his orchids (followers) and trains them properly in order to bear them fruit. He also ensures to safe guard his orchid (followers) against intruders (Satan) who may damage his plants. The more a spiritual traveler works hard (celebrates the praises of God immensely-Zikr) the sooner he will achieve his objective.

6. TAHAJJAD

A prayer which is offered after midnight and before break of dawn is called Tahajjad. This is an additional prayer other then five canonical prayers (of spiritual benefit) and is like a hammer. The spiritual guide devotes his attention to his followers in getting them rise early in the morning in order to offer this prayer (Nawafils) so that it may help achieve his objective expeditiously.

7. MEDITATION (MURAQUBAH)

This function is very essential. It acts like a tong by means of which an iron piece is held firmly so that the hammer strikes may not let the piece fall off the hands. The more a spiritual traveler under takes meditation the rapid his soul will be enlightened and consequently whole body of the spiritual traveler will be illuminated.

8. FORGIVENESS (ISTIGHFAAR) This is like an anvil on which an iron piece is hammered for conversion into desired shape. So it needs to be ritualized daily.

9. COMPANY OF SPIRITUAL GUIDE

This company is very essential. It is like a forge (Khankaah) in which the entire structure of spiritualism is moulded. Hadrat Sh. Ahmad Sirhindi-Mujaddad Alf-e-Saani (Allah be mercy on him) has stated that there is no substitute for the company of a spiritual guide. It excels over all other rituals. Sh. Saadi Shirazi (Allah be mercy on him) in one of his poems has narrated that the son of Hadrat Noah

(Salaam be on him) by keeping the company of abominates was expelled from the destiny of Prophet hood while a dog by enjoying the company of the Companions of Cave became devoutee.

Once three Arabians called on Holy Prophet (Sal Allah-Ho Alehe Wasallam) and requested for embracing Islam. The Holy Prophet (Sal Allah-Ho Alehe Wasallam) was kind enough to embrace them with Islam. There-after they requested for their refuge. The Holy Prophet (Peace be upon him) enquired, "Who would like to feed them." Abu-Talha (Allah be pleased with him) stood up and offered for their subsistence. Then the Holy Prophet (Peace be upon him) asked them to stay with the Companions of Suffaa (Allah be pleased with them).

After some time a war broke out. The Holy Prophet (Peace be upon him) asked one of them to participate in the war. One of them stood up and joined the war. He was martyred in the war.

After some months another war broke out and second person participated in the war on the directions of Holy Prophet (Peace be upon him). He was also martyred. The third man later on died of his natural death and he could not take part in any war. The Companions (Allah be pleased with them) started whispering that the 3rd man was unlucky not to participate in the war and thus remained deprived of martyrdom. The Holy Prophet (Peace be upon him) listened to their whispering and enquired, “What is the matter.” The Companions (Allah be pleased with them) replied that the 3rd man was unlucky not to embrace martyrdom and thus could not compete the earliers in status. The Holy Prophet (Peace be upon him) stated, “He was more exhaulted in status than the two others because he enjoyed my company more time and did more virtues.” This implies the necessity of enjoying the company of friends of Allah.

10. OBJECT (GOAL).

The spiritual traveler strives for the conversion of stray soul in to complete rest and satisfaction (righteous

soul). Thus the entire body of a spiritual traveler becomes fully illuminated and he submits and surrenders unconditionally before the Will of God. When a traveler starts cherishing the Zikr, it means his stray soul has been converted in to a righteous soul and thereby he has achieved the objective of his life.

Hadrat Abu-ul-Hafas Naishapuri (Allah be mercy on him) has precisely summarized mysticism as an abstract of venerations, all times, all places and at all levels one has to be reverend. Who so ever becomes non-venerated, goes astray from the vicinity of God. Hadrat Abdul Qadir Jeelani (Allah be mercy on him) has stated in one of his publication (Fatooh-ul-Ghaib) that a person when vicinated, Almighty Allah elevates him to the Throne 'Be and it is.' (Al-Quran Chapter # 23, Surrah # 36, Verse# 82)

In fact the main aspect of mysticism is propagation and preaching of Islam. Hadrat Abul-Hasan Khirkani (Allah be mercy on him) has said, " The saints are the true successors of Holy Prophet (Sal Allah-Ho Alehe

Wasallam), as certain qualities of Prophets viz latent knowledge, Faqir, trust worthiness, charity, munificence, honesty and nobility etc. are available in them and not in Ullamas of Ommah. After the seal of Prophet hood the propagation and preaching of Islam has been undertaken by the saints i.e. Friends of Allah, and this duty has been successfully obliged by them. The History of Islam would testify that hundred and thousands of non believers used to embrace Islam in one sitting/lecture of the saints. When ever any aspersions were cast on the righteousness of Islam, this class of saints-Friends of Allah- stepped forward and thwarted the slanderous attacks of non believers thereby the prisinity of Islam was fully safeguarded.

Now during this century the western civilization has prevailed upon the Muslim Ommah. The tenants of Islam are being ridiculed under the disguise of backwardness, when a son (saint) of the soil of District Ferozepur (India) emerged on the horizon of Naquashbandia line of spiritualism like a sun and thus illuminated the whole sub continent. He revived the

extinct values of Islam to such an extent that one of his contemporary Caliph Sahibzada Muhammad Omer Beerbalvie (Allah be mercy on him) of Sargodha (Pakistan) was obliged to comment that a cursory glance on the followers of Hadrat Syed Muhammad Ismail Shah Bokhari-alias Hadrat Karmanwala (Allah be mercy on him) would memorize the age of Holy Prophet (Sal Allah-Ho Alehe Wasallam) as all his disciples would behave veneratedly like statutes, as if a slight movement their of may let the sparrows fly off, if sitting on their heads. The greatest quality of humility and acceptance of poverty with resignation and content, despite having all worldly resources available at his command, could be seen visibly in him. With this brief description of mysticism and introduction to soofia class, I now out line the biography of a great saint of the century, who illuminated the sub continent refulgently.

CHAPTER-II

BIOGRAPHY

Born in a remote village Karmoonwala located among sand dunes along left bank of River Sutlij District Ferozepur (India) about 25 K.M. off Ferozepur city, in year 1883 A.D. no one could think at that time that this newly born baby will illuminate the world of spiritusiom on one day. His parents named him Syed Muhammad Ismail Shah. His family had arrived from a prominent Town of Syeds, 'Ouch Shariff' District Bahawalpur. His father Syed Said Ali Shah alias Syed Sikandar Ali Shah belonged to a very noble family of his tribe and was respected for his piety in the area. His tree of destiny culminates at Hadrat Ali (Allah be pleased with him) the son in law of the Holy Apostle (Sal Allah-Ho Alehe Wasallam).

The newly born baby was brought up in an Islamic mode of life and had thus no inclination for child like habits viz, playing, gasping, listening music etc. His father expired in the childhood and was therefore brought up by his uncle Syed Qutab-ud-Din Shah

(Allah be mercy on him). He had thus developed much affection with his uncle.

First of all he was admitted in a village madrissa (religious school) and submitted his pupil-ship before an eminent noble person Mian Rehmat Ali, who taught him 'In the name of Allah, the Most Merciful and the Most Beneficent.' In a few months, he recited Holy Quran and there after started studying elementary Books of Islam in Persian and Arabic literature.

At the age of 20 years, after studying the preliminary Islamic Books, he decided to acquire higher knowledge of Quran and Hadith. He went to join an Islamic reputed institute of Mazhar-ul-Aloom at Delhi, India. His beloved uncle Syed Qutab-ud-Din Shah while departing him for Delhi advised, "Dear son, acquire such knowledge which may benefit the mankind and not the knowledge of tongue, which may lead you to the academic discussions." This departing advice inscribed in his mind so deeply that it proved later on, a turning point in his carrier. Since then he had developed an urge in his mind that knowledge of

heart, may be developed in order to benefit him as well as mankind. This zeal developed great craving in him for leading life on the footprints of the Holy Prophet (Sal Allah-Ho Alehe Wasallam).

After qualifying the courses taught in this institute, he decided to join another repute Institute of Maulvi Abdur-Rab in Delhi where he undertook Daurae-Hadith, comprising of authenticated six Books of dictums of Holy Prophet (Sal Allah-Ho Alehe Wasallam) as SEHA-E-SITTA. He was reminded of an event of this Institute, narrated as below:-

Once a moot was held in this Institute. One of his teachers, In charge of this moot enquired, "Shah Jee would you like to participate in this discussion and deliver a speech." He replied in affirmative and stood up to deliver a speech. He narrated a verse from the Holy Quran

> 'Where ever you are, the death shall find you out, even if you are in towers built up strong and high.'
>
> (Chap.#5 Surrah#4 verse#78)

And explained its meaning and commentary in such a wonderful manner, that what to speak of his colleagues, audience, even his teachers went aback in state of be-wilderness and tears welled out from their eyes. They expressed that such a wonderful and strange explanation of this verse had never struck to their minds earlier; although they had been teaching the meaning and commentary of Holy Quran for past many decades. Thereafter his teachers did not ask him again to deliver any speech on any occasion. Since then he started enjoying esteemed respect among his colleagues as well as teachers.

After completing the studies of this Institute he left for Lahore and joined another Islamic Institute, Madrissa Noumaania and studied there more books. This Institute was located at that time near Alamgeeri Mosque (Badshahi Masjid) and was famous for its superior standard of academic activities. After completing the courses taught here he returned home.

SPIRITUAL JOURNEY

During the days, he was planning to visit Saharanpur and Delhi for studying, he had heard of the spiritual fame of Maulana Sharaff ud-Din Chisti, stationed at Ferozepur City. He was Caliph of Kh. Allah Bux of Taunsa Shariff and had enjoyed good reputation. He went to Ferozepur city and pledged on him. There-after he left for Saharanpur and later on to Delhi. After completing his studies there, he returned home and started imparting religious education to children in a small village mosque. Meanwhile Maulana Sharaf ud Din Chisti (Allah be mercy on him) breathed his last and it added new dimensions to his spiritual crave.

One day Kh. Muzaffar Ali Khan (Caliph of Saien Tawaqual Shah of Ambala) met him and advised him to go to Sharaqpur Shariff as his share was there.

In the suburbs of Karmoonwala village there lived a consecrated person namely Majnoon. Many people used to visit him for benedictions daily and he too visited him off and on. One day he went to pay homage to him. There was great rush of audience.

When the mob had left, he was called in. He went in and was advised by the consecrant, “I will breath my last in a few days. When my funeral procession will be moving to grave yard, a handkerchief will raise from my coffin. Please try to catch hold of it. If you succeed in catching the handkerchief, you stay here and if not, go to Sharaqpur (Distt: Sheikhupura) for spiritual crave.”

After a few days that consecrant Majnoon passed away and Hadrat Sahib went to attend to his funeral ceremony. In accordance with the will of consecrant, when his funeral procession was moving to graveyard, a handkerchief flew up in the air from his coffin. Hadrat Sahib caught hold of the handkerchief firmly but it tore into two pieces, one piece remained in his hand, while the 2nd piece blew up in the air. So in compliance of Kh. Muzaffar Ali Khan and the will of that consecrant, he went to Sharaqpur (District Sheikhupura) to pledge in Naquasbandie line on the hands of Mian Sher Muhammad (Allah be mercy on him).

In his first visit Mian Sher Muhammad (Allah be mercy on him) seeing him welcomed and asked, “Shah Jee have you read something?” Hadrat Sahib replied, “He did read something but did not understand anything.” Mian Sher Muhammad (Allah be mercy on him) said, “Shah Jee don’t worry. God will bless upon you His Blessing of Comprehension as well.” Mian Sher Muhammad (Allah be mercy on him) went upstairs and brought a plate full of cooked rice and gave it to him for eating. He took it slowly and munificence of almighty Allah started penetrating in him gradually. After a few days he pledged on him and his spiritual guide, Mian Sher Muhammad (Allah be mercy on him) after taking fealty said, “Such is the bounty of God which He bestows on whom He will and God is the lord of the highest bounty.” (Al-Quran Chapter 28, Surrah #62 verse # 4)

Thereafter he visited Sharaqpur Shariff many times to call on his spiritual guide Mian Sher Muhammad (Allah be mercy on him, here-in-after is written as Murshid) who devoted his spiritual attention and

impregnated him as a perfect and staunch believer, competent to run and lead his spiritual system. After completing the spiritual journey, he was allowed by his Murshid to take pledge from the followers. His perfection in spiritualism achieved a degree of such height, that in later days, if any visitor of Ferozepur or its vicinity called on his Murshid, he used to say, "Why don't you undertake so much long journey to visit me, go to Shah Jee. It is one and the same thing." So he (here-in-after written as Hadrat Sahib) gained so proficiency in life time of his Murshid that even his colleagues felt pleasure in visiting him in matters of their spiritual distresses.

Till 1945 he stayed in village Karmoonwala (District Ferozepur India) and people from far flung areas visited him and presented their problems of DEEN and DUNIYA (religious as well as worldly affairs) so much so, that many Non-Muslims also used to call on him in order to seek relief in their hours of needs. Many Non-Muslims, embraced Islam at his hands in pursuance of his teachings. Two years before

independence, he left his village Karmoonwala and camped in a cottage at ‘Achhay wala well (an abadie near Ferozepur cantt). His total belongings here comprised of a trunk of religious books and a bundle of beddings and clothes etc. He stayed here for two years, till he migrated to Pakistan.

While camping in a cottage at “Achhay- wala well” he told his followers, “ We are to reside at a place (drawing lines on the ground where all rectangles of lands and houses etc. would be aligned Qibla Line (facing towards west)”. There will be a metalled road, a railway line, and canals running along this abadi, so that visitors and his followers may not face any problem of conveyance, shortage of water for ablution and bathing etc. He predicted that we would go to Madina Shariff by rail from that place. No body at that time could perceive that such requirements, would be accomplished in a village called chak No.56/2L Okara (Pakistan).

In 1947, when partition of India took place and Pakistan came into existence, he migrated to Pakistan

and settled his family in Chak No.57/EB Arifwala, District Montgomery. In 1950 he attended the annual death anniversary (Urs) of his Murshid in Sharaqpur (District Sheikhupura) and stayed there for some days. There after he came to Lahore and spent three weeks at the shrine of Hadrat Syed Ali Hajveri alias Data Sahib (Allah be mercy on him) and came to Okara city, camped in a small railway gang hut. He camped in this hut for about six months, when he shifted to present place i.e. Chak No.56/2L (Pacca Chak) in year 1950, here-in-after called as 'Hadrat Karmanwala Shariff.' He spent his last days in this village till 20 January 1966, when he breathed his last. It was 27th month of Ramadan 1385 (A.H) corresponding to 20th January 1966 (A.D) and laid to rest on 28th of Ramadan 1385 corresponding to 21st January 1966 (A.D) after Friday (Jumma) Prayer.

He was survived of a widow, one daughter and two sons. All were blessed with permission to train their followers.

His grave (shrine) is located in this village. Hundreds and thousands of people visit daily to pay homage to the great saint.

The pilgrimages who visit, pray for their odds and grant their desires, wills, accomplished, by the grace of Almighty Allah.

COMPLEXION

He was tall and had fair complexion. Overall body was fleshy but not to the extent it may look ugly. Forehead was broad glittering all the times. Eyebrows were thick and broad. A black mole existed on the cheek under the right eye. Teeth were white and beautifully shining. A natural fragrance always emitted from the mouth as if some perfume had been applied. Beard was neither thick nor so thin. It was about 5" inches long and had stopped at this length automatically. It was never shaved, nor shortened since childhood. The mustaches had to be shortened every Friday with scissor. Hair of the head were some times shaved with razor but mostly shortened with scissor Hair were delicate, fine and

soft. Perspiration emitted beautiful perfumed smell. Audience used to enjoy it. He had jolly mood and some time cut jokes in a very pleasing manner that both Ullamas and masses could enjoy vehemently. He was always humble in his conversation and showed resentment only when any un-Islamic thing came to his notice or the visitor told lie.

DRESS

He always wore white dress. Very rarely soofiana dress (coloured) was used. 5 yards long turban and 5 yards white loin cloth-were worn. Trouser was never worn. Under the turban a white cloth made cap (made of 5 triangular pieces stitched together) was always worn. Never in solitude or in audience his head was seen bare but remained always covered with cloth made cap. While asleep head remained always covered with cap. White shirt stitched in soofiana style, length below the knees was worn. He used to keep a white or striped check handkerchief about 1.5 meter to 2 meter long with him. While walking, this handkerchief used

to be put on his left shoulder. He did not like walking in procession. Disciples had been imparted strict instructions that they must go ahead or remain behind at a distance so that no one should feel that he is PEER (spiritual guide) and walking in procession. He used to hate dissimulation and avoided pride. He always used hand made Indian style shoes in brown or yellow colour. After Morning Prayer, the order of wearing of shoes in feet was changed daily. English shoes or black shoes were never used. He liked indigenous products and induced his disciples for the same. Shirt with collar was never used, neck ban remained always buttoned.

FOOD

He took simple food always and delicious rich nutritional items were avoided. Unscreened wheat flour was always used for baking breads. Mostly pulse of grains cooked in the common mess for public was made use of. Raw onion cut in small pieces was taken; Sometime onions meshed in platter were used in the

meal. Before taking meal he always used to wash his hands regularly, even he was with ablution. Meals were taken with- right hand after recitation in the name of Allah the Most Beneficent, the Most Merciful. Meal in small bites was taken, chewed fully slowly in the mouth. After finishing meal, hands were washed and dried with towel. His favourite vegetables were pumpkin and bitter gourd. He did not take tea at all and advised his followers to abstain from taking tea also. He had no liking for sweat dishes. One glass of fresh drawn cow milk used to be taken after morning and ASR (after noon) prayer regularly. In the afternoon milk, some time two tea spoons husk of fleawort seeds duly mixed used to be taken. Milk was always free from sugar. Simple rather taste-less diets had been taken. Rich and delicious diets were avoided. After finishing the meal he used to raise his hands for invoking prayer by saying (Alhamdu Lillahia) "All prayers for almighty Allah, who fed me, dressed me, being amongst the Muslims."

Some times more prayers were added, saying “Bless me, being a member of Ommah of Prophet (Sal Allah-Ho Alehe Wasallam).”

After meal tooth picks were used to clear the residue from teeth. During the month of Ramadan, fasts were ended mostly by taking milk. Before Iftaree sufficient time was spent in invoking prayers. Meals were taken twice a day. He used to take lunch, about a couple of hour earlier than noon and dinner after the evening prayer.

DAILY ROUTINE

TAHAJJAD (prayer after mid night and before break of dawn) was regularly offered and there had been never any missing. He used to rise from the bedding reciting in the name of Allah, the Most Beneficent Most Merciful. After staying for a while in bedding he would go to wash room. While entering in the washroom, always left foot entered first and while coming out of it, right foot superseded. Before entering into the wash room he used to pray, ‘O- Allah! I beg

for refuge from Thou for all evils' And after coming out from the wash room recited 'O Allah forgive me and I have to return to Thou'. He used to perform ablution in a most befitting manner. All limbs were fully and profusely washed. Some times in case of eventualities 'Tayyamums' (ablution without water) on an earthen clod or stone piece were performed. The procedure to perform Tayyamum (ablution without water) adopted was, once both hands touched upon the earthen clod or stone piece and rubbed on face-Thereafter again touched upon the same piece and rubbed on both right and left (in this order) arms, up to elbows and then 'Mussah' of head performed.

TAHAJJAD (prayer before break of dawn) prayer consisted of 12 'Rakaats' (parts of prayer) divided in to 6 parts. Each part consisted of two 'Rakaats' In the first turn of each part, after Alhamd Shariff (Al-Quran chapter#1 Surrah#1) 5 times Surrah Ikhlaas (Al-Quran Chapter#30 Surrah#112) and in the second turn 3 times Surrah Ikhlaas used to be recited before genuflection.

After the prayer, Durood KHIZRIE used to be recited in heart with full devotion, attention and tranquility. Precisely it is not know about the actual rituals carried out by him daily. However at an occasion, addressing his son Syed Muhammad Ali Shah (Allah be mercy on him) said that his Murshid had asked him to ritualize the following daily:-

(i) Durood KHIZRIE 3000 times

(ii) Surrah Al-Fathea (Al-Quran Chap#1 Surrah #I)

(iii) Surrah Alam Nashrah (Al-Quran Chap#30 Surrah #94) 100 times

(iv) Surrah IKHLAAS (Al-Quran Chap#30 Surrah #112)

(v) Recitation of Holy Quran- nearly ONE Hour.

After the prayer, seeds of date-palms were displayed on a white cloth sheet and all the men, used to sit on hams on both side of the sheet, in a quiet and humble manner and recited Durood KHIZRIE nearly for about half an hour and ended with a prayer. Prayer was held either by himself or by his nominee. The following prayer was always invoked:-

O- Almighty Allah, sendth Blessing on the Holy Prophet (Sal Allah-Ho Alehe Wasallam) his decedents and all the messengers revealed and Thou favourite angels and pious persons.

O-Allah, Thou the most Merciful among all the benefactors who are Merciful and we too be blessed with Thou Mercies.

O-Allah, the Provident and for the sake of Thou Providence, purify our hearts from all evil thoughts, which lead us astray from Thou Sight and Affection.

O-Splendid God, bestow on us Thou avidity and expire us on the belief of Ahl-e-Sunnat.

O-Allah favour us with the avidity of the kindness of the Holy Prophet (Sal Allah-Ho Alehe Wasallam) and enrich us with the profound love of the Holy Prophet (Sal Allah-Ho Alehe Wasallam).

Keep us busy round the clock in the affection of Holy Prophet (Sal Allah-Ho Alehe Wasallam) and bliss us with his infinite affinity through out the life.

O-Allah Thou art the only and real Benefactor of mankind. And Thou art the only authority to forgive-us our sins.

Take care of us while going astray and forgive us our sins and guide us to the right path.

O-the Holy Prophet (Sal Allah-Ho Alehe Wasallam) and the most Omni-powerful messenger, it is the time to pray as your Ommah is passing through a crucial stage.

O- The soul (Sal Allah-Ho Alehe Wasallam) of the universe, retrieve us from grief as your Ommah is in state of turmoil.

O- The Holy Prophet (Sal Allah-Ho Alehe Wasallam) be Merciful on us. Take pity on our thirsty lips.

All the messengers of God are under your cover and are present in your audience.

You are a bright moon and the remaining messengers are like stars, you are the ruler of the universe, where as the remaining messengers are your subordinates.

Note: - the following verse is taken from a laudatory poem of Hadrat Abdul Qadir Jeelani alias "Ghous-e-Azam (Allah be mercy be him)"

All the friends of Allah are on my foot prints, whereas I am on the foot prints of Holy Prophet (Sal Allah-Ho Alehe Wasallam).

Syed Ali Hajveri Bin Usman (Alias Data Sahib) is bountiful to whole world and is an exhibitor of the light of Allah. And for imperfect person he is a perfect saint and for the perfect saints, he is a spiritual guide.

And for the sake of Kh. Ameer-ud-Din Friend of Allah (Allah be mercy on him) like that of Kh. Khizer (Salaam be on him) symbolic guide and a sacred saint.

And for the sake of Mian Sher Muhammad (Allah be mercy be him) like Eid moon, who so ever was gazed at him fell prey to his sight of affection.

And for the sake of Syed Muhammad Ismail Shah (Allah be mercy be him) who is benefactor for providing us cover in the universe.

Is from the light of Holy Prophet, (Sal Allah-Ho Alehe Wasallam) and is an exaulted Syed and is graceful for us.

And our internal and external affairs be in love in the Will of God. And we do not aspire for any thing except Allah.

And for his sake, each limb of our body hair, soul be remained always, absorbed in his Sight.

O-my custodian, bliss us for the sake of Holy Prophet (Sal Allah-Ho Alehe Wasallam).And for all Muslim brothers bliss us with the position of esteemed graciousness.

Be bless with 'Salaam' Prayers on Allah, his Messengers, Apostles, Angels and the angels lifting sky and the entire Ommah and especially the Holy Prophet (Sal Allah-Ho Alehe Wasallam) his companions, and off-spring. O- The great Merciful take pity on us, as we are all needy of Thy Mercy (Ameen)

In the Prayers, of congregation he used to stand mostly on left end of the first row ensuring that all rows of

prayers were straight and all men were standing close shoulder to shoulder with each other.

While entering into mosque, right foot always superseded the left foot. There-after on coming out of the mosque, left foot superseded the right foot. Sunnah prayers were always recited while entering into the mosque i.e. O, Allah open for me Thou doors of Mercies and while coming out of mosque, O, Allah I beg Thou Grace for me Thou Blessing.

After the Morning Prayer and its related sensualities are over he would go in seclusion till sun rise, remained busy in his daily worships/perceptions. After the sun rise Holy Quran was recited regularly for about an hour and concluded with a prayer.

Now he would come out of his apartment and would go to washroom. After performing ablution would sit among the visitors. He used to listen to every one carefully and redressed his problems.

Replies to the audience sometimes were punctuated with the verses of Holy Quran and Hadiths. Explanation of these verses had deep impact in the

minds of audience. Never any social or political topic was discussed. If any such request was made, it was avoided in befitting manner-

References to the talks of saints (Friends of Allah) were given and their miracles were cited in conversation in such a manner that even renowned religious scholars were astonished to hear such commentary. If any one of the audience requested for taking pledge he was pledged and was given the lesson of sending Blessing on Holy Prophet (Sal Allah-Ho Alehe Wasallam) of Durood KHIZRIE, for ritualizing.

Before Zohar prayer, the meetings were dispersed and the audiences were advised to offer ‘Zohar’ Prayer.

Sometimes after the Zohar prayer, second sitting took place and visitors were listened. This sitting could prolong till ‘Asar’ prayer. After ‘Asar’ Prayer, he used to go in seclusion and no body could meet him except who were called for.

Sunset prayer was offered and thereafter sat with all Namaazies, meditating keeping in mind the image of their MURSHID for about half an hour and concluded

with a prayer led by himself or by his nominee in an absolute quiet and humble manner. Then all persons would disperse for the dinner. He would go to his apartment and took meal etc. Every one was required to wash his hands before going to dine. After the dinner was over, all men sat quietly and offered prayer jointly. Thereafter all the persons washed their hands. For dignitaries sometimes special lunch/ dinner were served but he himself always preferred to take meals, cooked for common mess. All the visitors then dispersed for night prayer. Those who had been granted permission would leave for their homes, while others could stay in the mosque to spend night.

In the last few years, Mehfl-e-Naat was used to be held after night prayer and no public was allowed to attend this spiritual sitting, except those persons who were called for.

Special arrangements were ensured always for Friday prayers, so that public at large may understand the importance and the significance of this day. After his routine worships he had sometimes short sittings with

the visitors, then arranged cutting of hair, nails, etc. Cutting of nails used to be done in the order of right hand, starting with fore finger, middle finger and so on ended at little finger. Left hand starting from little finger and so on ending at thumb. Right hand thumb nail was cut at the end. This is done in accordance with Sunnah. This had to be accomplished before going to wash room.

Sufficient quantity of water, according to weather condition was made use of while bathing. Neat and clean white dress was changed in wash room. Ablution was also performed before taking bath in the wash room. While bathing in the wash room, used to tie loin and he was never naked in the wash room.

Coming out of the bath room, always right foot superseded the left one. Piety was taken care of to the extent that door handles were never held with bare hands, but always clad with cloth. While sitting before the mirror combed his beard starting from right side. Perfumes were sometimes applied to the beard and to mustaches, Collyrium was applied in the eyes.

Considering importance of this day, he would go to mosque and offer his Friday (Jumma) prayer. Sermons were delivered standingly in earlier days but in the old age while sittingly. Sermons were so fascinating and meaningful that tears had to well out profusely from the eyes of audience.

During the month of Muharram (the first month of Islamic Calendar) sermons had to be delivered about the story of martyrdom of the grand son of Holy Prophet (Sal Allah-Ho Alehe Wasallam) Hadrat Hussain (Allah be pleased with him) during all this month. Tears sometimes welled out from his eyes and voice subdued in passions. The audience shrieks could be beard distantly. The sermons were always in emotional tone, free from dissimulation. His sermons were always in Punjabi language and were rarely punctuated with any poetry. Once he said, "O, my Friends (used to address his followers as friends) listen to me carefully. My speech is very simple and is couched in Punjabi language but even rare discerners may hardly comprehend it".

After performing two Farz of Jumma prayer, used to perform the whole Zohar prayer. i.e. 12 Rakaats.

A specimen of a Friday sermon delivered is given below:-

In the name of Allah, the Most Beneficent, the Most Merciful. Then recited a verse from the Holy Quran.

"And if ye count up the favours of God, never ye be able to number them, for God is Oft Forgiving and Most Merciful"

(Al-Quran Chapter # 14 Surrah # 16 verse # 18)

The almighty Allah has told the truth. And we are testimony to these.

There are innumerable blessings of Allah bestowed on human beings, which can not be accounted for. If all the growth of whole universe is converted into pens and waters of all oceans of the world are turned into ink, even then it will be impossible to account for all the blessings. In case all the creatures of the universe since the birth of the progenitor, Adam (Salaam be on him) all messengers of God, all Angels, all Friends of Allah, all human beings start writing praises/

admirations may fail miserably to put down appreciations of single hair of the Holy Apostle Muhammad (Sal Allah-Ho Alehe Wasallam), what to speak of covering the bounties of almighty Allah.

There are three major bounties of Allah bestowed on us. First of all is Al-Islam, 2nd is Al-Quran and the 3rd is Holy Apostle Muhammad (Sal Allah-Ho Alehe Wasallam). Out of these bounties the greatest of all is the dissention of Holy Apostle Muhammad (Sal Allah-Ho Alehe Wasallam) by virtue of whom the Holy Quran was revealed on us and we were taught the methodology of Islam, that is why almighty Allah has enunciated in the Holy Quran.

> In fact God did confer a great favour on the believers when He sent an Apostle Muhammad (Sal Allah-Ho Alehe Wasallam) from among them selves. (Chapter # 4 Surrah # 3 verse # 164)

Quoting another event of Hadrat Gabriel (Salam be on him) stated.

One day Hadrat Gabriel (Salam Be On Him) seeing himself went amorous on himself and thank giving

prayer of two ‘Rakaat’ NAWAFILS was offered. It took 20 years to complete one ‘Rakaat’ while took another 20 years to complete the 2nd ‘Rakaat’. Then the Angle addressing almighty Allah requested, “Is there any one else, who can worship you like me.” The almighty Allah replied, “No one else can worship like you. But in the last age the ‘Ommah’ of my beloved Apostle (Sal Allah-Ho Alehe Wasallam) will offer two ‘Rakaat’ voluntary prayer in a few minutes time under my commandments, shall be Devine Rewarded immensely.” Hadrat Gabriel enquired, “What prize will be rewarded to them.” Almighty Allah replied, “Empyream.” Hadrat Gabriel wished to see that Heaven. Hadrat Gabriel (Salam be on him) started flying over the Heaven with 600 wings fast, each wing by folding and unfolding covering 20000 miles journey for 20000 years and having fatigued, fell down on the ground and beseeched, “ Oh my God how much portion of the Heaven have I seen so for.?” Almighty Allah replied, “Go on flying with all your fast wings till the Day of Judgment but you will hardly be able to

see 1/20th part of the Heaven." This is the glory of Apostle Muhammad (Sal Allah-Ho Alehe Wasallam).

Quoting an other event stated that almighty Allah created Holy Prophet Muhammad (Sal Allah-Ho Alehe Wasallam) of His Light and thereafter the universe, skies, tablet preserved, pen, chair etc were brought in to being. Pen was asked to write down, my unitarism. The pen in compliance wrote His unitarism on all the leafs of the universe, 'no one to be worshiped except God' and continued writing it for three thousand years.

It was then commanded to write, MUHAMMAD (Sal Allah-Ho Alehe Wasallam). The pen then continued writing the same on all the particles of the universe for three thousand years. It was then commanded to write the fate of all Ommah of all the Messengers revealed, since the Progenitor to Hadrat Jesus (Salaam be on him), 'Who so does virtues will be paradised and who so ever commits sins will go to Hell.' The pen complied with. Meanwhile the pen thought to write the fate of Ommah of Prophet Hadrat Muhammad (Sal

Allah-Ho Alehe Wasallam) accordingly but almighty Allah commanded, “Be reverend, be reverend. Lest you may not be perished if does so.” The pen on hearing this aweful warning fell down on the ground unconsciously and remained prostrated for 3 thousand years. Almighty Allah then took pity on it and directed to stand up and write. The pen then requested apologetically, as to what should be written. Almighty Allah commanded to write, “Who so ever does virtues will be celestial and who so ever Ommah of my beloved Prophet Muhammad (Sal Allah-Ho Alehe Wasallam) is sinful and almighty Allah is Oft-Forgiver.”

Friends listen an other event of Hadrat Kh. Suleman Taunswie (Allah be mercy on him).

There was a disciple of Hadrat Kh. Suleman Taunswie (Allah be mercy on him) who was leading an objection-able life. The people being sick of him ridiculed, whether Khawja will be able to make him celestial? Listening to this jeering, Khawja emotionally declared, “My disciple will suffer from

T.B, will breath his last by reciting Kalma Tayyaba (will go BA-IEMAN) and I shall lead his funeral prayer." After a few months, the disciple suffered from T.B and meanwhile Hadrat Kh. Suleman Taunswie (Allah be mercy on him) also passed away. Later on the disciple breathed his last by reciting Kalma Tayyaba. The people said that two predictions of Hadrat Kh. Suleman Taunswie (Allah be mercy on him) have come true and let us see how the third prediction will hold good as Khawja had already expired. The dead body of the disciple was coffined (shrouded) and shifted to grave yard for offering his funeral prayer. When the prayer was ready an old man with veiled face stepped forward and led the funeral prayer. After the prayer was over, this old man hurriedly walked towards his destination, when a person from the rare rank stepped forward hastily and catching hold of his clothes (of old man) enquired, "Who are you to lead the funeral prayer." The old man un-covered his face and said, "I am Khawja Suleman and have come to lead the funeral prayer of my

disciple. Be hold the third prediction has also come true" Thereafter in no time he disappeared.

Quoting another event Hadrat Sahib concluded:--

A merchant intended to go abroad on merchandise and went to Hadrat Hammaad Qutab (Allah be mercy on him) Chief Executive of Spiritualism in Iraq to beg for permission for business. Hadrat Hammaad Qutab (Allah be mercy on him) replied, "Do not undertake this journey. It is very perilous. All your money will be plundered and you will be slain to death." The merchant was aggrieved to hear this reply and returned home weapingly. Syed Abdul Qadir Jeelani was playing (in his child hood) in the street enrout. Seeing the merchant weeping, Syed Abdul Qadir Jeelani Ghous-e-Azam enquired, "Oh! Old man why are you weeping?" The merchant replied, "I want to go abroad for trade but Hadrat Hammaad Qutab (Allah be mercy on him) forbade me to undertake this journey, else all my money will be plundered and I will also be slain to death." Syed Abdul Qadir Jeelani Ghause-e-Azam said, "I pray for you. Go and undertake this journey

and do the business.” The merchant complied with and went abroad. He put up in a hotel and concealed his belongings in the washroom in order to guard against theft and went to sleep.

During the night he dreamt a dream and saw that he had been murdered. Being frightened, he woke up from slumber and went to the washroom and collected his money. A wound mark could be visibly seen by him on his face (of the wound he had dreamt). In the morning he conducted his business and earned abundant profit. On returning home he called on Hadrat Hammaad Qutab (Allah be mercy on him) to pay homage and gifted Rs.10 Million (NAZRANA) to him. Hadrat Hammaad Qutab (Allah be mercy on him) said to him, “Present this gift to Syed Abdul Qadir Jeelani (Allah be mercy on him) as he benisoned seven times for you and changed your predestination in the dream because this incident had to take place. The almighty Allah has granted powers to His friends that they can change the evitable Divine decree by the grace of Him.

May Allah grant you and us the blessings in the Holy Quran, and grace you and us with the verses of Holy Quran. Verily almighty Allah is affluent and oft forgiving the king of virtues, kindness and Most Merciful nesses.

All prayers used to be offered in earlier times. Due importance was given in laying and straightening of the prayer mats. Some times he himself stood up and helped in laying prayer mats straightly. Even at the time of standing for prayer in congregation a great care had to be exercised that all prayerers are standing in straight lines. He some times caught hold of the shoulder of a person and made him to stand straight in line. While standing for prayer, both feet had to be kept straight Qibla side 4-5 inches apart. It had been advised to his followers and other people in prayer that all celebration of praises in genuflection and prostration be recited in very low voice, rather in heart quietly so that no one standing beside could hear of them. In the first row of prayer only those persons could stand, who had kept their beards according to

Sunnah and others were made to stand in second and subsequent rows.

Before independence in Karmoonwala village (Ferozepur India) he led the prayers himself at many occasions, or his nominee would lead. At the present shrine-mosque prayers are led by different persons appointed by his descendents i.e Sajjada Nasheen. Prayers are held in earlier times punctually.

ETHICS

His moral was affable fascinating, full of humiliation and of pleasing demeanor. He used to meet all visitors smilingly, what to speak of his followers, he was always humble and affectionate to all visitors. It was but natural that while sitting in public, his dignity and awe-inspiring authority could prevail upon the mob with the result they could neither look at his glittering face nor could confront any problem. Public always remained submissive and subdued in passions. While sitting before him it was very difficult to face and confront him. Sometimes when distressed people could come across his sight, his glanderous personality at-

once resulted in dispelling with his problems and reformation of his soul took place. He hated dissimulation. Any one of the audience suffering from such disease, was reformed with his first sight and attention. He didn’t like kissing of hands and touching of feet by the public in reverence. Sometimes when an audience insisted to shake hands, he was advised and made to understand saying, “Every human being is full of love for his mother. But tell me how many of you while coming out or going in to your homes shake hand with your mother. Love and regards should be in ones heart and heart should always remain embedded with affection otherwise he is not against this Sunnah of shaking of hands”

While coming to the audience, if any one with sheer love and veneration would attempt to stand in ovation, he would prohibit him not to do so. When any audience begged leave, sometimes he used to say in a very affectionate tone, it should not be said, “You may go. Almighty Allah may how ever take care of you and me in all matters of DEEN (religion) and worldly

affairs." Who so ever among the audience stated his problems he was listened attentively and prayed for him. Many times incurable patients had cured because of his devotion and prayer. In invoking for prayers, he was very liberal and his prayers were granted mostly. He disliked frivolous talks and such persons were abhorred. If anyone tells the truth, even he had committed heinous crime, he would be ready to help him for seeking forgiveness from Allah and it was mostly granted.

Once he explained that he did not require investigation in to the problems of the persons as he was fully aware of the intentions yet telling the truth, implies in confession of guilt and after confession of guilt providence takes place. Almighty Allah has narrated in the Holy Quran.

> If they had only when they were unjust to themselves, come un-to-thee and asked God's forgiveness and the Apostle had asked forgiveness for them, they would have found God in deed Oft returning Most Merciful.

(Chap#5 Surrah #4 Verses#64, Al-Quran)

He said that people come to him for the sake of:-

(i) Succeeding in their missions

(ii) Getting rid of loans

(iii) Seeking recovery from diseases

Nobody visits him for the purpose, he was assigned and sitting for. Very few people come to him for spiritual uplift and purification of souls.

In his audience nobody could sit relaxed. All people used to sit on hams venerably. Mostly he used to sit himself on hams. In the old age he used to sit on the bed. It was laid in the direction from west to east. He never laid his legs over ridden on each other. He did not like any body sitting backing toward western side (Qibla); the direction for offering prayers. He said that signs of Allah had to be greatly regarded and for that every one should take note of it. Even the things which are not accountable to Allah were placed facing Qibla. By virtue of this he meant to teach a lesson to his disciples that every one should divert oneself to almighty Allah. Once said, “Allah is alone and likes

oneness" Things in odd number were liked by him. Despite fully abreast with intutionary powers no one by name was ever pointed out for his reformation. He was taken care of his problem indirectly without mentioning his name. In the audience people sometimes went inclined for Zikr of Allah and some times unintentionally, with sheer devotion, raised slogans of 'Allah Hoo'. However once he advised, "One may drink the entire ocean, but he should still feel thirsty. Such accommodation of hearts needs to be developed."

He was very strict for women's veil. No women could see him. So much so even teenaged girls of 5-6 years old were not allowed to see him. If at any time after years, he felt necessary to go home, he had prior directions that all ladies inside the house may go veiled. Only his wife and his daughter could see him.

He used to love children and presented them with different kinds of edible items and talked with them affectionately. They too reciprocated accordingly. What to speak of human being even the animals and

birds used to love him. They came to him, sat, ate, and went away.

When a baby takes birth to a person and he requests for naming him, the saint usually proposed the name as Nasrullah, lutufullah, Inaamullah, Fatehullah and Azizullah etc.

He had extremely delicate habits and wore very fine white dress. He disliked bad habits of his followers and paid attention to reform them. He could ill afford that his followers may lead unIslamic way of life. By virtue of his love and affection he had developed special contact with the Holy Prophet (Sal Allah-Ho Alehe Wasallam). It was incumbent upon him to see every one to be moulded in the teachings of Holy Prophet (Sal Allah-Ho Alehe Wasallam).

Under the instructions of his Murshid when he started preaching, public flocked at him. Naquashbandia system got enlightened and flourished widely.

Sometimes the followers had felt so deep impact in their minds that they went consecrated raising slogans of Allah Hoo and jumped into the wells even.

Once Sirajud-Din a disciple celebrating the Zikr jumped into the well. People rushed to take him out and a man descended into the well. When he reached at the bottom of well he was astonished to find one more person submerged in water and saying Allah Hoo. Both men were extracted. None of them was hurt. They were alright and discharged their religious obligations sensibly. Such incidents could be multiplied, many times, at many occasions.

Once he was camping in the first story of a house belonging to Sh. Abdur Rehman in Pakpattan. A disciple imbued in remembrance of Allah Hoo jumped off the window of the house and fell on the road. He was injured and started bleeding from mouth and nose. He was rushed to Civil Hospital Pakpattan. The doctor in charge, on examining him said that he had been badly intoxicated and there was little hope for his survival. He was hospitalized and stayed for a night there. During his stay at night he was constantly saying Allah Hoo. Early in the morning he gained his senses,

got up and came upstairs of the house shouting "Baba Jee he has come."

In the present village Hadrat Karmanwala (Okara Pakistan) one day people were busy filling a plot with borrowed earth. Ali Muhammad mason and his two sons were also carrying the earth. Hadrat Sahib was sitting at a raised platform and all men carrying earth had to pass beside him. Ali Muhammad while putting a big earthen clod on the head of his one son said, "While passing along Hadrat Sahib go on saying Allah Hoo". When the boy passed beside the saint, Hadrat Sahib summoned one of his disciple and said, "Ask the mason and his son to desist from saying so and to go on with the work quietly." The mason paid little heed to the directions of the saint and asked his son to go on saying so. When the boy passed by the side of Hadrat Sahib he fell down unconsciously, but was still ritualizing Allah Hoo loudly.

The saint seeing his condition addressed to one of his followers Maulvi Muhammad Ikraam, "Go on repeating incantation over the boy till he gains senses."

It was complied with and boy gained senses after sometime. But this state of consecration prevailed afterwards on him intermittently for many years.

He had great regards for his Murshid. He used to pay rich tributes to him many times. Whenever a reference to his Murshid was made he was filled with emotions and sentiments and lauded that Mian Sahib was a dignified personality. Sometimes he used to say, that nobody knew him. It was his Murshid's kindness, which made him so glorious. Words fail to pay homage and tributes to him. It was all due to the blessing of his Murshid that he has attained this position. He narrated that once he went to Makaan Shariff (District Gurdaspur, India) along with his Murshid, Mian Sher Muhammad (Allah be mercy on him). On way he saw some children playing in the street raising dust. In order to avoid falling of dust on his Murshid he turned aside and raised his hands to the children, asking them not to raise the dust. Mian Sahib his Murshid, immediately turned to him and pointed.

"These children belong to Makaan Shariff and this dust also belongs to this village."

He in a simple and fascinating tone reformed the conduct of public. His talks were full of meaning and purpose. In order to explain an issue, he usually alluded to the proverbs of ancient saints. He always stressed upon the perpatuality of maintaining high level of spiritualism.

In order to achieve Allah's discernment regularity in observance of Sharriah laws had to be ensured and for that observance of virtuous deeds with their perpatuality, was very essential. Once said that Faith is between fear and hope. If Allah dispenses with justice, we shall all perish and if He forgives us we will be successful.

Further told that the knowledge is of two types: -

(i) Knowledge of heart

(ii) Knowledge of tongue.

And explained that knowledge of heart i.e. latent knowledge is beneficial. It is bestowed upon the Prophets. The knowledge of tongue is an excuse for

human being. That means the latent knowledge is better than external. Who so ever acquires the latent knowledge; is successful and is a true scholar. In support thereof he recited a verse from Massanvi Maulana Rome:-

> ‘Latent knowledge is like butter and that of external knowledge is like milk. The butter can never be retrieved without milk. A Peer (spiritual guide) can not become a spiritual guide unless he submits and pledges on a competent saint i.e. Murshid.’

Once addressing some Ullamas (religious scholars) who were proud of their academic knowledge said, “Hundred of pages and hundred of books be set on fire, heart and soul should be diverted towards the Holy Apostil (Sal Allah-Ho Alehe Wasallam) so that you may become successful.” Once said, “The devil (Satan) attacks upon the human being three pronged. It attacks upon mouth, eyes and ears. As a consequence thereof the devil (Satan) snatches all the virtues and blessing of faith.

He said that acting upon the following three devices will help develop spiritual insight:-

(i) Less eating

(ii) Less sleeping

(iii) Less talking

Sometimes the following verse of Massanvi Maulana Rome was quoted.

> Shut your eyes, ears and lips. If you don't perceive the enlightenment of Almighty Allah, make a fun of me.

It is very essential for a person, who strives for acquiring spiritualism, he must tell the truth and desist from taking unlawful provisions for himself and his offspring. Telling of truth is a first step to spiritual uplift. One who earns legal and lawful livelihood for his family, he is beloved by God. Quoting a saying of Holy Apostle (Sal Allah-Ho Alehe Wasallam) said, "One who earns legal and lawful livelihood, is beloved by God."

Once said, "Who so ever controls over his lips and lust, is successful." While discharging obligations of

Allah, one should take care of the rights of his fellow beings. A person who worships Allah in standing ovation the whole night on one leg, but his parents are not pleased with him, his worships shall be of no use to him. Public at large and his family in particular must be happy with him"

In this context, he used to quote an episode of Khawja Baayazeed Bustaami, (Allah be mercy on him) which helped him to achieve such a high degree of spirituality.

He narrated, "Once his mother in the winter season at night asked for drinking water. He got up and fetched water for her. When he brought water meantime his mother had gone asleep. He went on waiting whole night standing with bowl of water in his hands for the moment his mother would wake up and he would present her the water. Early in the morning she got up and saw her son standing along her bed side with a bowl of water in his hands. She prayed so sincerely and devotedly in his favour, that he attained this status, by virtue of her prayers only"

The saint always preached his followers to lead their lives in Islamic pattern. He emphasized wearing cloth made cap with turban on head and to mould themselves in Islamic pattern, so that Almighty Allah may reform their inner souls. He pleaded to extend beard (cutting or shortening was strictly prohibited) wear loose white Soofia shirt with open sleeves, head covered with turban over cap (made of cloth stitched in 5 pieces). He used to emphasize upon his followers for setting right their external appearance in Islamic way. It will help setting right and reformation of their inner souls by Allah, the Merciful.

Once he said, “Sitting idle, doing nothing and banking upon Allah is no trust. One should keep an eye on motives, which are like helping reach, the source. If any one closes the door on the analogy that livelihood would reach his mouth from some source, it is an act of disobedience to Allah, as sources are also created by him. So the doors of entrances should never by closed because it is the Will of Allah. He may send livelihood from the doors or from an invisible source.

He then quoted a verse from Massanvi Maulana Rome.

The Holy Prophet (Sal Allah-Ho Alehe Wasallam) said with a high voice,

“Trust in Allah and be relaxed only, after tying the knees of camel.”

All causes be explored earnestly to earn the livelihood and then it should be left to Allah as to how He feedeth.

Trust means to be contended on what is made available. Patient means to persevere which is not made available.

The saint used to narrate frequently, “Almighty Allah looks at His human beings with an act of Providence 360 times a day. Similarly the Holy Apostle (Sal Allah-Ho Alehe Wasallam) gazes at his Ommah with his act of Apostleship 360 time a day and the Saint also look at his followers mercifully 360 times a day”

You should realize how the Almighty Allah is Merciful and Beneficent to His human beings and how The Holy Prophet (Sal Allah-Ho Alehe Wasallam) is also bountiful to his Ommah and how the saints are

kind to their followers. But it is unfortunate for us, that we don't avail of such opportunities due to mere negligence. Therefore we should never be bare headed, may that time be of Mercifulness or Munificence or Blessing.

The saint used to preach that attending to fundamental values of Islam is essential. Offering prayers is of paramount importance. It will be accountable first of all on the Day of Judgment. So it should always be punctually attended to. Most of the devoutees inspired their inner sight by virtue of offering prayers punctually. Offering of prayers differentiates between Muslim and infidels (non Muslim). No other virtues will carry any value, unless the prayers are punctually offered in time.

If the prayers are offered in routine and the person offering prayers may not understand its meaning, it shall have deep effect in him on one day. One must ensure that in case he does not see Allah, but Allah surely Seeth him. Certainly after some time such prayers will bear fruit.

Evaluating the importance of benediction once said that benediction is the essence of worship. So it must not be lost sight off. By invocation one realizes the authority of God and finds oneself humiliated. Benediction is a weapon of Muslim and is a fundamental pillar of Islam. Conclusively he expressed that he has not said anything from himself, rather these are all the dictums of Holy Prophet (Sal Allah-Ho Alehe Wasallam).

Quoting a verse from Holy Quran said,

“Call on me I will answer your prayers”. And further quoted, “Allah is rich and ye are indigent.”

(Chap#24 Surrah#40 verse #60)

Once said tell me, “Is there any Prophet revealed who did not invocate from God.” Quoting an instance said, “Hadrat Adam (Slam be on him) stumbled and he begged for Allah. Hadrat Jaqub (Slam be on him) in his hour of test and distress invocated from God. Hadrat Younis (Slam be on him) in the belly of fish, supplicated Allah for his retrievement. Hadrat Zakaria (Slam be on him) also supplicated. The Holy Prophet (Sal Allah-Ho Alehe Wasallam) also invocated for

embracing Islam to one of Omer. Also in the battle field of Badar the Holy Prophet (Sal Allah-Ho Alehe Wasallam) benisoned submissively for the victory of Muslims. The Holy Prophet (Sal Allah-Ho Alehe Wasallam) repeatedly prayed for his Ommah. That person will be the most unlucky and unfortunate, who does not pray Almighty Allah for the forgiveness of his sins and success for his future life.

In a session, an audience asked for the meaning of willingness of Allah. He replied that Syed Ali Bin Usman Hajveri alias Data-Sahib (Allah be mercy on him) a prominent saint of subcontinent clarified. "Agreeing of Allah with His human being means having no ill will against anyone and agreeing of human being with Allah means, complete and unconditional surrender before Him." He must comply with the commandments of Allah and His Holy Prophet (Sal Allah-Ho Alehe Wasallam) whole heartedly and remain contended all times, under all circumstances. In case he gains anything he should thank Allah and if he does not get anything he should

not complain. He should go on invoking praying Allah and should never be disappointed with His Divine Mercies as disappointment from Divine Mercy amounts to infidelity.

There is no doubt that almighty Allah is fully aware of our needs. He is merciful and knows what is beneficial for us and what is not. Our knowledge is very limited and that of Allah is boundless. If anything begged for has not been granted means, there are some hidden reasons for not granting the same. Under all circumstances, we should submit before His Will. It does never imply that we should stop invocating for His Mercy. All the time we should pray for His Divine Mercy. One cannot be perseverant unless one is granted by Him.

The spiritual guide i.e. Murshid teaches his followers in the light of the commandments of Quran and Sunnah and purifies their souls in accordance with Sunnah. Murshid must look apparently pious to help train his followers accordingly. This also tempts his disciples to lead Islamic way of life.

Murshid's foremost duty is to act upon Sunnah and to instruct his disciples to follow the same strictly. If he does not render his obligations accordingly, he is not discharging his legitimate assignments properly.

MISSION

Hadrat Sahib was one of the greatest saints (Friends of Allah) of the time whose all acts and actions were strictly in accordance with Sunnah. He was a true lover of Holy Apostle (Sal Allah-Ho Alehe Wasallam) and abhorred all those customs and traditions in vogue, which were against Islam. Strict punctuality in offering prayers and attending to daily routine matters, according to Sunnah was always stressed upon. He said emphatically, "One who does not act upon Sunnah he is not Friend of Allah, although he may be seen flying in air." He advised his followers to offer prayers, keep fast and send blessing 'Durood Shariff' abundantly on Holy Apostle (Sal Allah-Ho Alehe Wasallam). He disliked quarantines and long perceptions (daily worships) in isolation. He earnestly

desired that all his followers should lead their lives according to Sunnah. They should not shave their beards and should look like true believers in letter and spirit.

Once he said, “O Friends! The God has created amongst all his creatures the best, His Holy Apostle (Sal Allah-Ho Alehe Wasallam) and his methods of leading life, has been described in the Quran. Why should we not mould our lives according to the life style of Holy Apostle (Sal Allah-Ho Alehe Wasallam). This is the only way of seeking willingness of Providence.”

Once a young man requested him, “Sir! What is there in keeping beard? Heart of a person should be pious.”

He replied, “Dear boy, do you believe in Quran.”

He replied, “Why not, after all I am Muslim.”

Then the saint quoted a verse from the Holy Quran,

“Ye has indeed in the Apostle of God a beautiful pattern of conduct.”

(Ch#21 Surrah#33 verse#21)

And keeping beard is also an act of Holy Apostle (Sal Allah-Ho Alehe Wasallam) and should be followed.

The Holy Quran is replete with instances where Muslims have been commanded to follow the suit of Holy Apostle (Sal Allah-Ho Alehe Wasallam). Condemning an act of Holy Prophet (Sal Allah-Ho Alehe Wasallam) is not expected of a true Muslim. After pausing a while he further said, “Baboo Jee, you talk of the sanctification of heart. Heart secrets are well known to Allah. Change your external appearance according to Sunnah so that people may talk good of you. Have you heard a proverb, ‘Rumors often carry weight.’

Remember the Holy Apostle had said, “Who so ever imitated me in my ways, God will love him.” Then he narrated an event of a person who used to imitate the Prophet Moses (Salaam be on him) in public, in order to jeer him. When that man died, almighty Allah Forgave him and entered him into heaven on the plea that he used to imitate His beloved prophet in public. Once addressing Maulana Ghulam Ali a religious scholar of Okara (Pakistan) said, “ People say Yaa Rasoolullah dissimulatedly. If they declare venerably

once with sincere affection and regards Yaa Rasoolullah God will bless abundance of Divine Mercies on them and may also send them to heaven.

OFFSPRING

In the end it is necessary to apprise the readers of the offspring of the saint, who survived behind a widow a daughter and two sons. The widow expired in year 1967. The pious daughter was eldest of all and she had been authorized by Hadrat Sahib to train the ladies visiting Aastaana Aalia. She breathed her last on 9th December 1992.

Next to that was his son Syed Muhammad Ali Shah, who on voluntary abdication by Syed Usman Ali Shah, was enthroned as Sajjada Nasheen after the sad demise of Hadrat Sahib on 28th February 1966. He had been allowed to train/teach the visitors also. He expired on 10th June 1993. The 3rd member of the survivals was his younger son Syed Usman Ali Shah. He was named by his Murshid Mian Sher Muhammad (Allah be mercy on him) as Usman Ali Shah, after the expiry of his elder son Syed Meer Tayyab Ali Shah (Allah be

mercy on him) who passed away in childhood at the age of about 11 years. Syed Usman Ali Shah had been conferred Caliphate during the life time by Hadrat Sahib. But as ill luck would had it, he passed away on 15th July 1978.

After the death of Syed Muhammad Ali Shah (Allah be mercy on him) Syed Mir Tayyab Ali Shah (younger son of Syed Usman Ali Shah) was enthroned as Sajjada Nasheen. He is a young, clement, spiritually energetic and talented ambitious person, imbued in the love of Holy Prophet (Sal Allah-Ho Alehe Wasallam). In a short spell of his tenure, he has at his credit the revival of decade long extinct Eid Milad-un-Nabi function. Hither to fore this 3rd Eid of Muslims was celebrated individually rarely but it is now being celebrated all over the world collectively, jointly and has been declared by almost all Muslim countries as their officials Public Day on 12th Rabi-ul-Awwal (3rd month of Islamic Hijra Calendar). Prayers and public functions are arranged to celebrate and commemorate this day in a befitting manner. He has set up an

International Islamic University at Aastaana Aalia where classes have been started at an elementary stage. All courses of studies of International level are to be taught here. He has also established a centre of preaching and propagation of Islam coupled with mysticism where from delegates are sent out under a phased programme on monthly as well as quarterly basis in order to apprise the masses of value of Sunnah and the beautiful pattern of life of the Holy Prophet (Sal Allah-Ho Alehe Wasallam).

CHAPTER-III

MIRACLES

Any thing which happens from a Friend of Allah, a perfect saint, beyond the scope of wisdom is called miracle. Such miracles used to occur in all the Messengers of Allah (Prophets) frequently in order to make their followers belief firm. Once said, "A perfect saint is that who surrenders himself completely and unconditionally before the Will of Allah and never budges an inch from his Wish"

Miracles are facts and are true. This is corroborated by the Holy Quran. Sometime in order to reform the personification of a person and to attract him towards Allah, such miracles take place, intentionally or unintentionally at the hands of devoutees. This is because of perfection in love and affection of God.

Citing a saying of Holy Prophet (Sal Allah-Ho Alehe Wasallam) said, "Attending to the duties assigned by almighty Allah, results in perfection. The God blesses him with His infinite Divine Mercies. He is then entered into His vicinity and then He starts loving the

person. By virtue of this affinity, the almighty Allah then becomes his Eyes, Ears, Hands Feet and Tongue etc and he gets so enlightened that his inner self is veiled off and sees the happening of all events in the world, as if reading a book. Almighty Allah vanishes all veils from his eyes. He looks at the world, like linseed lying in his palm." Citing a saying of Holy Prophet (Sal Allah-Ho Alehe Wasallam) said, "Be afraid of a true Muslim as he looks with the Light of Allah." All hidden secrets of Allah are thus disclosed on him and as such nothing remains obscure. Elaborating further he said, "Saint can comprehend the heart secrets of persons who visit him.

Some of the miracles which took place at the hands of Hadrat Sahib are described briefly as under:-

(a) PRE INDEPENDENCE OF PAKISTAN

MURSHID'S AFFECTION

Once there was huge crowd sitting around him. By the way he stated that they were constructing buildings in village Karmoonwala (India). Laying of roof was in

progress, when all of a sudden he struck an idea for visiting his Murshid Mian Sher Muhammad in Sharaqpur District Sheikhupura, now in Pakistan. He abandoned all his engagements at once and left for Sharaqpur (District Sheikhupura). He alighted from the train at Raiwind Railway station and after crossing the River Ravi at Mohlanwal (river crossing site) went straight to Sharaqpur. On seeing him, his Murshid said that he had remembered him and asked, "Whether did you also strike a similar idea?" Hadrat Sahib regard fully nodded his head. Many people had gathered there in sorrowful mood as the mother of his Murshid had expired. His Murshid said, "Shah Jee, funeral is ready and lead the prayer." Therefore Hadrat Sahib submitting him before the orders of his Murshid, stepped forward and led the funeral prayer.

ACQUITTED OF SEDITION CHARGES.

British Govt. in 1934, charged Syed Attaullah Shah Bokhari with a sedition case. It was under trial in the Court of Mr. Khosla Judge in Gurdaspur city (India). It

was apprehended that Syed Attaullah Shah Bokhari will receive minimum punishment of life imprisonment or to be exiled form India. He had been sent behind the bars. He asked Meer Manzoor Ahmad to go to Hadrat Sahib and to beseech for his release. Therefore he went to Karmoonwala village (Ferozepur) and requested for the release of Syed Attaullah Shah Bokhari. Hadrat Sahib presented a cap (made of white sheet of cloth) and directed him to put it on the head of Syed Attaullah Shah Bokhari. He also prayed that Syed Bokhari will soon be set free honourably. The case was heard by Mr. Khosla, Judge and after hearing the arguments, acquitted him of all the sedition charges.

DIGNITY IN THE EYES OF A CALIPH

Dr.Muhammad Abdullah Muslim (Distt: Montgomery) stated that after graduation, he had developed great craving for mysticism. He had heard of the fame of Mian Sher Muhammad Sharakpuri, but soon there after, he heard the news of the sad demise of Mian

Sher Muhammad (Allah be mercy on him). Since his inner soul remained perturbed and restless all the times, he was in search of a spiritual guide. He was told that two Caliphs of Mian Sher Muhammad (Allah be mercy on him) enjoyed good authority in spiritualism, one Syed Muhammad Ismail Shah Bukhari alias Hadrat Karmanwala (Distt: Ferozpur), and second Syed Noor-ul-Hasan Shah of Kaylianwala (Distt: Gujranwala). He along with his brother-in-law Abdul Hamid Aasi, undertook their journey to Kaylianwala (District Gujranwala). They called on the saint. Mr.Abdul Hamid Aasi on leaving for home requested Syed Noor-ul-Hassan Shah, "Kindly pray for me in an exclusive special time. He replied, "Curse that time which may attract your memory at that time." After a while said, "God may bless you his Divine Mercy". Adverting to Dr. Muhammad Abdullah Muslim said, "Go to Karmoonwala, your share is there."

After a few days both the gentlemen proceeded to Ferozpur to see Hadrat Sahib in Karmoonwala. On

reaching Karmoonwala villiage, they went in audience. Abdul Hamid Aasi requested Hadrat Sahib, “Kindly pray for me in a special exclusive time.” Smilingly Hadrat Karmanwala replied, “All the time (round the clock) is special time here.” He prayed for him. Then turning to Dr. Muhammad Abdullah Muslim, devoted his attention and relieved him off, all his evil thoughts that had clinched his mind. He thereafter took pledge from him.

RELIEVED OF AN IDEA OF GOING ABROAD

Moulvi Muhammad Ikram (author of book Maudin-Karam on the biography of Hadrat Sahib) stated that while teaching in a High School in Lyalpur city struck an idea, that he was wasting his time and passing days purposelessly. Religious studies should be carried out, so that it may enable him to succeed in his life to come after. For that he decided to join Al-Azhar University (Egypt). Before going to Egypt, he felt obligatory to seek permission of his religions guide Hadrat Sahib He set out to Ferozpur for the same. After Morning Prayer

he was permitted in audience. Some more people were also sitting. Hadrat Sahib addressing the audience said, “Some people wish to serve Islam, after abandoning all other engagements and intend to go to Al-Azhar University (Egypt) for acquiring Islamic knowledge. One should not take such a decision hurriedly. When God wishes to bless His infinite Divine Mercies knowledge will automatically be acquired. He elabourated that acquiring knowledge of Islam is different from the knowledge of spiritualism. That knowledge is like learning skills i.e. like carpentry, tailoring etc. by virtue of which one can earn ones livelihood. Upper hand is always better than lower one.” Muhammad Ikram turned around and found that no one else was there who looked to be interested in going to Al-Azhar University except him. Then he thought that he had been instructed by his Murshid not to do so. Thus he abandoned his idea for good.

SIGN OF RECOGNITION OF FRIENDS OF ALLAH

Mian Ali Muhammad of village Sultan Khan (District Ferozpur) stated that he struck an idea of testing a saint. He started sending blessing on Holy Prophet (Sal Allah-Ho Alehe Wasallam) while sitting at the back of Hadrat Sahib. He immediately turned aside and said, "Ali Muhammad the best way to send Blessing on Holy Prophet (Sal Allah-Ho Alehe Wasallam) is to sit on hams facing toward Qibla (western side) duly ablutioned. It should never be recited on the back of a person."

RECOVERY FROM ILLNESS

Haji Abdul Hamid (ex-superintendent of Lahore High Court) stated that his nephew fell ill and his condition became precarious. The doctors were disappointed of his recovery and declared him incurable. He decided to go to Karmoonwala village as a last resort and to invoke for prayer from Hadrat Sahib for his convalescence. He reached late night and did not find

time to discuss his problem. Early in the morning after prayer he found an opportunity of calling on Hadrat Sahib. He had not yet uttered any thing about the serious condition of the child, when Hadrat Sahib affectionately allowed him to go home and said, “Child has been cured by the grace of Allah and he should not worry for that.”

Hearing this good news he returned home. When he had just reached the door of his residence, he came across the doctor coming out of his home. On enquiry, the doctor told that the child had recovered by virtue of prayer of a Friend of Allah, and not by the medicine, as there was little hope for his survival at all.

ANNOUNCEMENT OF DECISION BEFORE HAND

Before Independence of Pakistan, Beela Zamindar filed a suit of an agriculture piece of land against Hadrat Sahib. He deployed all his tactics to win the case but in vain. One day at 4.00 P.M,\ when the decision of his suit had to be announced, Hadrat Sahib

summoned his followers and said, “ Case has been decided in our favour.” Next day Soofi Noor Alam returned to Karmoonwala village after attending the court hearing and told that Revenue Officer had decided the case in their favour at 4.00 P.M. yesterday.

BRACKISH WATER TURNED SWEET

A village Quada Boora ((Ferozpur) was located at some distance away from Karmoonwala village (Ferozpur). Its under ground water was saline and the women of this village had gone sick of fetching sweet water from an adjoining village Sultan Khan (District Ferozpur). One day Hadrat Sahib went to Sultan Khan Village. A flock of women gathered around him and beseeched that they had gone sick of bringing sweet water from an adjoining village for drinking purposes. Kindly take pity on us and give us a well of sweet water. Hadrat Sahib went to their village Quda Boora and standing beside a pool of water, directed them to dig out a well there. The well was sunk there and it encountered delicious sweet water.

STOLEN ANIMALS RECOVERED

Dhanna Mal (Hindu, non-Muslim) lived in village Karmoonwala. He was devotedly attached to Hadrat Sahib and had kept beard also. He owned about 60 Acres of agriculture land in this village. He had a pair of bullocks, with whom he used to grind flour for Lunger (house) of Hadrat Sahib. One day he remained busy in grinding flour for Lungar till late hours. At night he tied his bullocks and a buffalo inside a room and locked it. He came back to Hadrat Sahib and spent the whole night there. After Morning Prayer, he went to his house and opened the door to take out the buffalo and bullocks. He was astonished to see that the pair of bullocks along with a buffalo had been stolen by the thieves. People started gathering to search for the bullocks and buffalo. Dhanna Mal came to Hadrat Sahib and told the incident. Hadrat Sahib replied, “You will get all your animals. Go out with the people and search for them. But let me know how much flour is available for lungar”. Dhanna Mal told that it was

sufficient for that day only. Hadrat Sahib said, “Go and search.”

Dhanna Mal along with other villagers remained wandering searching for the whole day but no clue of the animals could be found out. In the evening he returned unsuccessfully and went straight to Hadrat Sahib informing him that all their efforts had failed to search the animals. Hadrat Sahib told, “Go home and continue searching the animals.” After sunset a constable from Mukhhodka Police station came to Dhanna Mal and told that his bullocks were in the police station and may collect them. The thieves along with animals were apprehended during last night by a police patrolling party and recovered the bullocks. On the next day Dhanna Mal sought permission of Hadrat Sb and went to Police station and collected his pair of bullocks. The buffalo had gone to the share of third thief. He took it home and milked her. All the family members drank the milk happily. After some time all of them developed pain in their stomachs and they started crying. They found no other choice, except to

return the buffalo to the owner. In the morning the thief sent this buffalo in the nearby stray animals stable and sent a message through another person to Dhanna Mal, for her collection. On getting this information, Dhanna Mal went to the stable of stray animals and collected his buffalo. So he recovered all his animals by the blessing of Hadrat Sahib.

It is pertinent to add here that Dhanna Mal visited Pakistan after its creation and called on Hadrat Sahib twice in the present village Hadrat Karmanwala (Okara). His son Boota Mal and his grand son also come to the shrine of Hadrat Karmanwala. His son attended death anniversary (Urse) of Hadrat Sahib in the year 2008. His son Boota Mal is a great admirer of Hadrat Sahib. He says that in 1947 during partition, all their belongings had been burnt into ashes by Sikhs of area saying that his father was a great devotee of Hadrat Sahib. Now he owns a Rice Mill, four bungalows in the Talwandi City and 50 Hectares of agricultural land. His family is well off and enjoys a

prestigious status in the area. But he says that this is all due to the blessing of Hadrat Sahib.

MATURITY OF PROPOSAL

Once Khushi Muhammad, a well to do Joyia family member of Karmoonwala's adjoing village, called on Hadrat Sahib. After spending some days here he deserted his family and started living in Lungar for good. His parents along with some relatives came to Karmoonwala and requested him to go back. He declined to go home. After some days, a big land lord member of Joyia family came to Hadrat Sahib and requested for the proposal of his second daughter to Khushi Muhammad. He had two daughters and elder one had already been married. Hadrat Sahib accepted his proposal. After some days his elder (married) daughter died. His wife suggested his husband to marry the second daughter with his first son in-law, so that she would take care of the orphans. Her Husband did not agree and said that he had proposed this daughter to a disciple of Hadrat Sahib and therefore he

could not back out. But his wife insisted on her suggestion. She went to Hadrat Sahib and met his spouse in the house and disclosed her wish. She could not call on Hadrat Sahib and returned home. Next morning the matter came to the notice of Hadrat Sahib who said, “It will not happen so. We shall marry that daughter with our disciple Khushi Muhammad.” After reaching home, she got worried and all her family members became restless. This state of affairs could hardly persist for a few days, when both husband and wife came to Hadrat Sahib and begged pardon for this change in proposal. Ultimately they married their daughter with Khushi Muhammad.

BECAME PROSPEROUS

Once Mian Ali Muhammad requested Hadrat Sahib of his unfavourable domestic circumstances. Hadrat Sahib advised him to take a fruit garden on lease. He replied that he had no lease money with him. Hadrat Sahib told, “God will arrange every thing.” When he returned home he was told, by his wife that Sodhi, a

renowned land lard of the area had summoned him. He went to Sodhi, who said that he was waiting for him. He was to lease his garden and he should have it. But Ali Muhammad replied that he had no lease money. Sodhi replied, "He may remit the amount, after selling the yield". He struck bargain with Sodhi and returned home. In the morning he again called on Hadrat Sahib and told the whole story. Hadrat Sahib gave him a silver coin of ONE Rupee and advised him to keep it in his cash box for blessing. He complied with and the business started. After a year he earned a lot of profit from the yield of fruit garden and thus became prosperous.

DEFIANCE OF THE ORDER'S OF SAINT

Once a marriage function was arranged by a well to do Zamidara family of Karmoonwala village. At night all the family ladies started singing songs. Hadrat Sahib forbade them not to do this evil custom. But the girls and the old ladies replied that it was a merrily function of happiness in their house and as such they would

enjoy the function by singing songs. Hadrat Sahib again sent message to them and advised them not to undertake the concert, but the girls and ladies insisted to carry on the function accordingly. After sometime, pain developed in the stomachs of all the singers and they started raising, hue and cry. The elders of family intervened and told that it was an act of defiance of saint's orders and decided to beg for pardon. All of them went to Hadrat Sahib and apologized. Soon they were all right. After that no such unIslamic function took place in the village.

NON MUSLIM'S FAITH

Mian Manzoor Ali Warsi narrated that once he boarded a train from Amritsar (an Indian city) to Ferozpur city. At Qasur Railway junction, he changed the train for Ferozpur. As soon as he be-seated, three Sikhs (Non-Muslim) boarded the train and took their seats with him. Two persons were elder while third one was quite young boy, who sat close to him. During conversation, it came to his notice that all the three

Sikhs were going to Karmoonwala village to see Hadrat Sahib. One of the elder Sikh narrated that he belonged to Montgomery Distt. His son Dildar Singh (sitting close to him) had developed stone in the kidney a few years back and the boy felt serious pain in kidney. His mother was not willing for undergoing surgery operation. So all of them came to the saint for prayer. They reached Karmoonwala village and relaxed there for a while when all of them were sent in. On seeing Dildar Singh Hadrat Sahib said, “Sardar Jee, the boy has developed stone in his kidney. Don’t worry. God will soon give him relief.” Then Hadrat Sahib advised Dildar Singh to go and drink water from the tap. The boy complied with and went asleep under a shadow tree. After a short while, the boy got up and felt strong urge for urination. He went to the washroom and urinated. It was to his great astonishment that during urination a big piece of stone emerged from the kidney and he felt relived. There after the boy did not develop this trouble at all. They are since then going every year to pay homage to the great saint.

RESTORATION OF EYESIGHT

Ch.Amanat Ail, an old disciple narrated an incident. One day he was working in Lungar. At sunset an old Sikh (Non-Muslim) with his wife came to see Hadrat Sahib and beseeched for restoration of lost eye sight. Hazart Sahib summoned Amanat Ali and asked him to take care of the guests. He became busy in other works and forgot to even feed them. The couple in sheer reverence did not bother to call on Hadrat Sahib again for meal and bedding. What ever edibles they had, they took and refuged under a flour grinding mill to spend the night. At mid night Hadrat Sahib again summoned him and cautioned to guard against some suspects who had entered in the village. He woke up some more persons and stood on guard. While patrolling, Khushi Muhammad heard whispering of two persons under flour grinding mill. He peeped in and dragged the couple out and started beating them with stick. The couple was hurt and the man received a serious injury on his forehead and started bleeding profusely. Two fingers of his wife had also been broken. The couple

started raising hue and cry, requesting that they had come to see Hadrat Sahib for invoking prayer. Amanat Ali heard the shrieks and rushed to them hurriedly saying, “Do not beat them, they are the guests of Hadrat Sahib. They have come to see him.” The injured were immediately bandaged.

In the morning, the couple went to Hadrat Sahib to beg for leave. Hadrat Sahib told, “Sardar Jee God has granted you His Mercy. The boy forgot to take care of you in the night.” The couple was bade farewell by presenting some fruits etc.

After two months that Sikh came to see Hadrat Sahib again with all his family members, saying his eyesight had been completely restored. He gifted about 10 Killo sugar (Candy) along with many more edible items.

RELIEF FROM STOMACH PROBLEM

Din Muhammad alias Deena of Karmoonwala village fell ill and his belly had swollen, thereby he could hardly walk. He came to Hadrat Sahib who asked him, “What is the matter?” He replied that he had developed

trouble in his belly for the last two/three months. What to speak of doing Zammindara work, he could not even walk. Hadrat Sahib smilingly told him that he would like his palm to be greased for this work. Deena pausing for a while said, “I am ready to pay.” Hadrat Sahib told that his gratification for the solution of this problem is that he should keep beard. He gladly accepted it. After a short while, the time of Zohar prayer fell. Hadrat Sahib asked, “Who would bail out water from the well and store in the reservoir for ablutions.” Looking at Deena Hadrat Sahib asked, “Will you discharge this duty.” He felt energized and immediately went to the well to bail out water, although a few moments earlier he was unable to walk. In a twinkling of eye Deena was cured of his disease. He kept beard and started offering prayers regularly.

DEATH SENTENCE AVERTED

Master Khushi Muhammad narrated, that once after night prayer he was sitting in audience of Hadrat Sahib at Karmoonwala village. Hadrat Sahib said that time of

the clock had to to be set right and who would do it. Master Khushi Muhammad stood up to set the time. Hadrat Sahib instructed that he should stop when the hands of clock reached @11.00 Hours. It was still 5 to 11.00 Hrs when Hadrat Sahib asked him to sit down. Hadrat Sahib stood up and set the hands at 11.15 hours. Khushi Muhammad was wonder struck to see this philosophy of adjustment of time. Hadrat Sahib then asked all of them to go to sleep.

After a few days, a villager along with his two sons, tying red turbans on their heads, came to see Hadrat Sahib. Their faces were glittering with happiness. Hadrat Sahib seeing them enquired, "What was the matter." One of them replied, "Sir I was to be hanged to death at 11:00 Hours. I was taken to death planet and an officer on duty was looking at the clock and was announcing the time. At 11:00 Hour a hand appeared from behind and moved the hands of clock to 11:15 Hours"

The boy was narrating the event and at the same time was also gazing at the hands of Hadrat Sahib carefully.

He prompted to say, “That was the hand that had set the hands of clock at 11.15 hrs.”

The officer had declared the time for sentence to death at 11.00 Hours which has passed and as such the boy is set free. Hadrat Sahib smiled and directed him not to disclose this incident again to anybody else. Master Khushi Muhammad then understood the mystery of shifting the hands of clock to 11.15 Hours by Hadrat Sahib himself.

RECOVERY FROM DEAFNESS AND DUMBNESS

Once Hadrat Sahib sitting in the mob was listening to Shah-Nama-Islam in Karmoowala village. A man with his two sons, aged 10 & 12 years, appeared before him and made them to sit distantly. Hadrat Sahib asked his name, place and the purpose of his visit. He replied that he had come from Ludhiana (an Indian city) and his two sons sitting under the tree are deaf and dumb. Hadrat Sahib enquired whether they are deaf or dumb. He replied that they are deaf and dumb (both) and talk

alludingly with each other. On further queries the man got perplexed and perspired. Hadrat Sahib asked, “Don’t worry, God will grant His Mercy.” Pointing towards an encomiast (one who was reciting laudatory verses of Holy Prophet Sal Allah-Ho Alehe Wasallam) Hadrat Sahib started again listening Shah-Nama-Islam. However Hadrat Sahib had been cursorily glancing at the children intermittently and sometime consoled their father as well. In the mean time the boys started raising high shrieks, “ O dady, he does not give me the stick,” said one boy. The other replied, “Dady you had given me the stick while going.” On hearing the voices Hadrat Sahib smiled and said to their father, “You say your sons do not speak, but hey are talking with each other now.”

Thereafter he brought his son to Hadrat Sahib who loved them. Then they left for their home happily.

GET THE DEED SIGNED TODAY

About 4 years earlier when Pakistan came into being Hadrat Sahib purchased sixty acres of agriculture land

from Mohn Singh in Achhe-Wala-Mouza. Hakeem Jamal Din his Attorney General went to Ferozpur city to arrange execution of a registered deed from the seller. The deed was completed and Registrar also signed the document for transfer of land but it remained unsigned by the seller, because he was indisposed. Hakeem Jamal Din came back and showed the deed to Hadrat Sahib. On seeing the deed, Hadrat Sahib told that it was incomplete because signature of Mohn Singh was not there. Hakeem told that Mohn Singh was indisposed and his sons had promised to get it signed tomorrow. Hadrat Sahib directed him to go back immediately and get the deed signed today positively. He returned and met the sons of Mohn Singh who told that their father was ill and would get the document signed in the morning. But Hakeem Jamal Din insisted that Hadrat Sahib had desired to get the document signed now. The sons managed to get the deed signed by their father. As the night had fallen and Hakeem Jamal Din decided to stay with his friend there.

In the morning Hakeem decided to return home but before leaving, he wanted to see Sardar Mohn Singh in order to enquire about his health. He had not yet reached the residence of Sardar Mohn Singh, when he heard loud cries of women weeping. He went to his residence and was told that Mohn Singh had died at mid night. Hakeem Jamal Din then understood the mystery, as to why he had been instructed to get the deed signed that night.

PROPOSAL FINALIZED

Sh. Abdur Rehman stated that once on the annual death anniversary (Urse) of Baba Farid Gunj-e-Shaker Pakpattan Hadrat Sahib stayed in Eid Ghah mosque. Rahim Bukhsh a disciple of Dewan Ghulam Qutab-ud-Din (Sajjada Nasheen of Baba Farid-ud-Din Gunj-e-Shakar) called on Hadrat Sahib to present some supplicating items. Finding a chance, Rahim Bukhsh requested that in presence of such high dignified saints, his petty work was lingering on. Hadrat Sahib asked for his work. He said that the proposal of his son was

not being finalized for many months. Hadrat Sahib told, “Don’t worry, it will be accomplished soon.” At that night when he reached home, his son’s father in law was sitting and waiting for the finalization of proposal. The proposal was finalized before they went to bed on the same day.

LONG LIFE OF BABIES

Sh. Abdur Rehman requested Hadrat Sahib while camping at his residence that his new born (male) babies die after a few months. Thus he remains worried all the time. Hadrat Sahib told, “Hence forth who so ever takes birth will survive long.” Since then he has now two sons of elder ages, living happily with their families.

NOT TO TRAVEL WITHOUT TICKET

Meer Manzoor Ahmad of Amritsar (India) used to call on Hadrat Sahib frequently. One day he determined to go to Karmoonwala by train leaving Amratsir at noon. He reached the Railway station, when the train was

leaving. So he hurriedly boarded the train without purchasing a ticket. When the train reached Ferozpur Cantt, the Ticket checker entered the compartment and enquired about the ticket. Since he was without ticket, the matter flared up and consequently quarrel arose, but the matter was later on sorted out amicably.

He reached Karmoonwala at sunset and offered his evening prayer. There after he called on Hadrat Sahib. On seeing him Hadrat Sahib enquired, “What was the dispute with the ticket checker? You had not also purchased the ticket. The train could not leave until you had obtained the ticket.” Thus Hadrat Sahib advised him not to board a train without obtaining ticket. Hadrat Sahib directed one of his follower to burn a lantern in the room of Meer Manzoor Ahmad as the bulb of his torch had fused. It had actually gone fused and was not in his knowledge.

AFFECTION FOR HUMAN BEING

Hadrat Sahib loved all human beings in and around his village and those who were antagonists; they were also

looked after tenderly. He used to say that since they are residents of his village, he wished that all of them should become lovers of Holy Prophet (Sal Allah-Ho Alehe Wasallam) and if not, they should go to heaven at least.

The inhabitants of village Karmoonwala were decoits, mischief monger and gamblers. Adjoining Faridkot State (India) had notified that who so ever of village Karmoonwala, enters in to his State jurisdiction he should be immediately arrested and put behind the bars.

Hadrat Sahib after completing his studies settled in village Karmoonwala and became very famous in the area shortly. The mother of new ruler of Faridkot State, hearing the fame and miracles of Hadrat Sahib called on him and beseeched, "Since ancient times, it is the tradition of the State Rulers that new Ruler, when he is enthroned, lives for a few months and then passes away, although he may have lived long before enthronement." Hadrat Sahib advised her to construct a new palace at an other place and this shall not recur.

She in compliance to the directions of the saint, got constructed a new Palace at another site and shifted there. After that Ruler of the State lived for a long life. Thereafter the Ruler and his Queen, along with bundle of gifts called on Hadrat Sahib and presented him for benediction. They earnestly requested for shifting to Faridkot State but Hadrat Sahib declined to go there, saying he was assigned to stay here.

Hadrat Sahib later on clarified this incident disclosing that during construction of old Palace, the employees of Ruler of this State had engaged Baba Farid-ud-Din Ganj-e-Shakar (Allah be mercy on him) on forced labour. The saint during the labour work expressed, "Externally happy but internally aggrieved." Thereafter this unfortunate event used to happen for many centuries. In order to avoid disregards to the saying of Baba Farid-ud-Din (Allah be mercy on him) a plan was thought by arranging construction of a palace at a new place. The Ruler of the State denotified his earlier orders and issued fresh orders, stating that who so ever of Karmoonwala village District Ferozpur

enters into his State, he should be accorded full honours of a State guest and all his needs be met in a dignified manner officially. If any body seeks employment in the State he should also be accommodated.

PUNCTUALITY OF TIME

Once on return from Ajmair Shariff Hadrat Sahib along with his followers put up with Nisar Ahmad Khan in Vegetable Market Delhi.

Early in the morning son of Chief Medical Officer Railway Delhi, called on Hadrat Sahib and requested that his father due to pressing engagement could not present himself personally and had directed me to request your honour earnestly for dinner at his residence. Hadrat Sahib accepted the invitation. While leaving the boy requested that his father had emphasized to come at 13 Hours sharp in Bungalow No.1 Railway Colony Delhi and punctuality of time may kindly be ensured. Hadrat Sahib told that all his followers had no watches, yet they would try to reach

in time. Thereafter all the followers obtaining permission from Hadrat Sahib went to their jobs. Hadrat Sahib however while granting permissions, had directed them to reach at Bungalow # 1 by 1.00 P.M. positively. It was 5 minutes to 1.00 P.M. when Hadrat Sahib along with his all followers entered the house of Doctor. His son while receiving Hadrat Sahib apologized and regretted that his father had just telephoned that he had been detained for an emergent surgery operation and would reach within half an hour. Hadrat Sahib said, “Dear boy, we have reached in time by 13 Hours as promised.” The Doctor reached after Hadrat Sahib and his companions had taken the dinner.

ACQUITTAL OF A SUIT

Shahzada Feroze Din was working as Assistant Tehsildar in Ferozpur. His father was involved in a suit and he was extremely worried. Shahzada called on Hadrat Sahib and requested for prayer. Hadrat Sahib told, “Shahzada Jee don’t worry, case will be decided in favour of your father. The judge will first write

decision against your father but later on he will tear it off and rewrite the decision in favour of your father." After a few days, the case was fixed for arguments. The judge as well as public prosecutor was Hindus (Non-Muslim). Detailed arguments were given, but the judge decided the case against his father. Shahzada's father promptly shouted, " Sir, I had already been informed by the public prosecutor that case will be decided against me." On hearing this the Judge then tore off the earlier dictated papers and fresh decision in favour of his father given.

SOLUTION OF CONSECRANTS PROBLEM

Once Hadrat Sahib after attending the annual death anniversary (Urs) of Sirhind Shariff went to Sirhind Railway station on foot. On way to Railway station when he was passing along Fateh Garh Town he asked one of his disciples, Muhammad Ikram to stay there for a while in the adjoining mosque. He went upstairs in the mosque and be-seated on a mat near eastern wall. All of a sudden he looked at the southern end of

mosque and saw a consecrant sitting embedding his head in his knees.

As soon as Hadrat Sahib reached there, the consecrant got up and instantaneously sat in front of him submissively and quietly. There was complete calmness now. Hadrat Sahib addressed him, “O Consecrant, are you happy now.” He smiled got up and took his previous position. The flies flocked at him again. God knows as to where he had stuck up in his spiritual journey and how Hadrat Sahib had solved his problem.

12 PERSONS TO DINE

After a short while Hadrat Sahib asked Maulvi Muhammad Ikram to get down the stairs of the mosque and bring meal from a person distributing there. When he reached the man distributing the meal, said to another person, “Give him meal for 12 persons.” He collected the meal and came back. Hadrat Sahib asked him, “Let us go to Sirhind Railway station and will take meal there.” When they reached the Railway

station, it was still ample time to reach the train. They stayed at the railway station mosque and followers started gathering around. Mean while Nisar Ahmad Khan of Delhi along with his companions reached. When Nisar Ahmad Khan had come, Hadrat Sahib said. “Let us take meal.”

There were 12 persons to dine now. When they boarded the train, Nisar Ahmad Khan told Moulvi Muhammad Ikram, that they were hungry for the last two days due to some misunderstanding in the schedule of annual death anniversary (Urse) of Sirhind Shariff.

FARE CHARGES PAID

Soofi Noor Alam stated that once he along with Hadrat Sahib visited the shrine of Boo-Ali-Qalander (Allah be mercy on him) in Paani-Pat (India). All the consecrants of shrine gathered around Hadrat Sahib. Two consecrants took up the duty of guards. After paying homage they left for home. Haji Atta Muhammad Khan was also with them. Hardly had they covered a

few yards distance, when they saw a glittering piece lying on the way. Hadrat Sahib asked Haji Atta Muhammad Khan to look at the glittering piece. Haji Atta Muhammad Khan picked up the piece and examining it carefully said, “It looks like a golden piece.”

Hadrat Sahib told that Qalandar (Allah be mercy on him) had given them the fare charges. When they reached Karmoonwala village, Soofi Noor Alam took this piece to a gold smith. The goldsmith examined the piece and said, “It is a golden piece and amounts to Rs.7.50. In those days the fare charges of Paani-Pat to Ferozpur station were Rs. 7.50

CURED FROM A CHRONIC DISEASE

Muhammad Hussain Qureshi stated that in 1935 he suffered from a chronic disease of diarrhea. He was declared incurable by the doctors. The disease had become so serious that 40 to 50 times a night he had to go to washroom. Dismayed from the aggravated condition of the disease and as advised by his friends,

he took up his way to Karmoonwala village in order to seek merciful prayer from Hadrat Sahib. He reached there and requested for prayer. Hadrat Sahib suggested a very ordinary herbal medicine. He took hardly one dose of the medicine when he was fully cured and felt as if he was never suffering from this disease. He started taking hard food like millet loaves, as hither to fore he could not even digest soft food like rice, hodge podge, custard etc.

KEEP BEARD

Muhammad Hussain Qureshi narrated another incident. In the year 1945 when the Second World War was in full swing and German Forces were capturing the territory rapidly, one of his relations was serving in Indian army and had come on leave. Despite hectic efforts he could not get release and was thus badly handicapped. At last he came to Hadrat Sahib and wanted to explain his problems, when Hadrat Sahib advised him, "Go and keep beard. You will be released from army and will also be got married shortly." They

returned home and after a few days he was married. After spending his leave, he resumed his duty. To his astonishment a few days later he was released from Army without making request and returned home happily.

WILL NOT CELEBRATE URSE

Hadrat Sahib had great regards and affection for Baba Farid-ud-Din Gunj-e-Shakar (Allah be mercy on him). He used to pay homage to Baba Sahib on his annual death anniversary (Urs) regularly and used to leave for Pakpattan by 1st Moharram (1st month of Islamic Calendar) every year. Once he fell ill and decided to postpone his visit after the annual death anniversary (Urse). During the same night Baba Farid-ud-Din met him and said, "Shah Jee, in case you do not attend the annual death anniversary (Urse) I will not celebrate the function." Hadrat Sahib immediately got up and started preparation for going to Pakpattan. After Morning prayer he sent a follower to go out and see, whether the camel man was there. He came back and said that the

camel man had come. He summoned the camel man and asked him as to how he had come, when he had been permitted to go back last day. The camel man replied, “Sir the person who had asked you to attend the function, had not allowed him to sleep the whole night, directing him to go to Shah Jee and escort him to railway station.”

VISIT OF AJMAIR SHARIFF

Seth Muhammad Shaffi of Lahore stated that once Hadrat Sahib desired to visit Ajmair Shariff aspiring that Khawaja Moin-ud-Din Chishti (Allah be mercy on him) may afford him visit in camera. Hadrat Sahib with his few disciples reached Ajmair Shariff and visited the shrine. The door of dome was found locked. On his arrival the door was unlocked immediately. He went in and the door was automatically relocked. We all followers stood outside. Hadrat Sahib meditated there for sufficient long time. Hadrat Sahib told that Khawja Moin-ud-Din Chishti (Allah be mercy on him) came out of the grave and holding his shoulders, made

him shook so affectionately that he felt coldness (insight) in his chest abundantly. The state of affairs encountered could not be described in words. The door was reopened and an old person accompanied with Hadrat Sahib came out and bade him farewell. The old person went in the dome and the door was locked again automatically.

HOURS DISTANCE COVERED IN A FEW MINUTES

Kh.Muhammad Umar was a big Merchant of woolen carpets in Delhousie (Kashmir). He had enough money to spend. Thus he started living a luxurious life and indulged in bad practices. His health deteriorated day by day and business collapsed also. His liver failed. Being sick and disappointed of medical treatment, he reached Karmoonwala (District Ferozpur) to pay a visit to Hadrat Sahib. He went in and seeing him Hadrat Sahib said, “Abstain from obnoxious things.” He suggested a medicine also.” Meanwhile night fell and he begged leave as he had certain important

assignments to attend. Hadrat Sahib bade him farewell and advised him to go on foot. Kawaja Umar reached Feroz Shah Railway station to board a train for Ferozpur Cantt, but late night no train had to come. He went to metalled road if he could get any conveyance, but there too failed. Ultimately be set out on foot. Hardly had he covered fifteen minutes journey when he saw the lights of Ferozpur Cantt, although it was a distance of about 2.00 hrs to cover on foot. He covered this journey with the blessing of Hadrat Sahib within a few minutes only. On arrival home, Kawaja Muhammad Omer felt a turning point in his life carrier. He abandoned all his nefarious activities and started leading a noble life.

RELEASE FROM JAPANESE JAIL.

An army personal Abdus-Salam, was arrested by the Japanese Army in the 2nd world war and his whereabouts could not be ascertained by his family for about 3 years. At last his father in-law called upon Hadrat Sahib in Karmoonwala (District Ferozpur) and

disclosed his worry. On the next day while bading him farewell Hadrat Sahib disclosing the identity/features of his son in-law said, that he was alright and would return soon. After some days his parent in-law received a letter from Abdus-Salam of his welfare and he returned home.

RECOVERY FROM T.B

Qazi Ali Ahmad Ansari stated that one day he was sitting in the presence of Hadrat Sahib and found a weak, lean, thin young man sitting beside him. The man looked at his chest and started laughing. I enquired about the reasons of being so. He told that he was Hindu (Non-Muslim) and had been suffering from T.B. He had come to Hadrat Sahib after having been declared incurable by the doctors. He remained here for a week's time and by taking meals in Lunger (common mess) he was fully cured. Kindly help him in obtaining some of the food left over (after eating) by Hadrat Sahib for him so that it may (by eating) cure

him for good. After some days he left for home duly cured.

DEATH HAS TO FALL

Sh.Rehmatullah narrated an event. His mother fell ill seriously and he went to Karmoonwala village (India) for supplication of her recovery. He reached there and Hadrat Sahib asked him for the purpose of his visit. Sh. Rehmatullah replied that his mother was ill seriously and he had come for prayer. Hadrat Sahib said, "Deegar waila (after noon time) has to fall on all human beings. Go back immediately and serve your mother properly." He returned home and found that condition of his mother had slightly improved. Next day morning the condition deteriorated badly and she expired in the after noon (deegar waila time).

ABANDONING OF BAD HABITS

A boy named Qamar-ud-Din of Karmoonwala used to see Hadrat Sahib since his childhood. When he had grown up, one morning he went out to his fields and

came across Hadrat Sahib. He was tying a beautiful streaked turban on his head. Hadrat Sahib appreciated the beautification of the streaked turban. He put it off from his head and presented it to Hadrat Sahib. But Hadrat Sahib declined to accept and told, “Keep it on your head. You look handsome. Don’t give it to someone else.” And also warned him to desist from doing any illegal act.

During the night he thought out a mischief, got up and went to the adjoining village named Virk and broke into a house. All precious belongings like cash and jewelry etc. tied up in the same turban and holding it in his hands took to his heels. The inmates of the house got up and shouted, thief, thief. All the villagers stood up and holding sticks in their hands cordoned both ends of the street. There was no way out. He at once remembered Hadrat Sahib and beseeched for escape. All of a sudden he heard the voice of Hadrat Sahib and abandoned the belonging tied in the streaked turban. The people started admonishing sticks on the bundle and he escaped safely to his village. Early in the

morning he went out and again came across Hadrat Sahib at the same point, he had met yesterday. Hadrat Sahib smilingly asked, “I had asked you, not to do any illegal act and not to give the streaked turban to any body else, but you did not desist from doing so and went into the village with bad motive.” Qamar Din apologized and promised to be careful in future.

APPOINTMENT OF PATWARIES

Ali Muhammad, Canal Patwari (Rtd) stated that he was enlisted as a candidate Patwari in 1935 in Executive Engineer’s office. His candidature along with some more persons (Sikh and Hindus) had been struck off on account of overage (being more than 25 years). Sikhs and Hindus candidates motivated him to go to Hadrat Sahib requesting for restoration of their candidature. Consequently he went to Karmoonwala village. In the morning when Ali Muhammad called on Hadrat Sahib who enquired, “Has he not been confirmed as Patwari as yet?” He replied in negative and said, “What to speak of his confirmation, even their names had been

struck off from the candidature list." Hadrat Sahib consoled him and asked him, "Go back, all of you will be confirmed as Patwari soon." He came back, met his collogues and disclosed this glad tiding. They appealed against their removal orders, to Chief Engineer Irrigation Department Lahore. Their appeal was accepted. Their candidature was restored and all of them were later on confirmed as patwaries.

RELIEF FROM DISEASE

An Army Officer stated that in the year 1945 during 2nd world war, he was posted in Umbala Cantonment (Indian city). On his official tour, he left Umbala Cantt, for Ludhiana, Jagrown, Moga and Ferozpur etc. When he reached Ludhiana, he was informed about the illness of his relative, Rai Muhammad Iqbal Khan, who was suffering from pneumonia. Therefore he reached Rai Kot to see Rai Muhammad Iqbal. He found that he was improving. So he set out for the remaining leg of his tour programme. At the time of his departure Rai Niaz Ahmad Khan, the younger

brother of Rai Muhammad Iqbal Khan, enquired about his programme. He said that he would go to Moga now and there after he would pay visit to Hadrat Sahib. Rai Niaz Ahamd Khan told that he had written a letter to Hadrat Sahib for the recovery of his elder brother. While calling on him, kindly request Hadrat Sahib for his convalesence.

From Moga, along with his relative (Assistant Tehsildsar) and an old man Fazal, set out for Karmoonwala village. They reached and putting up their luggage in one corner of the mosque, went to see Hadrat Sahibwho was busy in leveling the field with an English dressed person. On seeing them Hadrat Sahib said, "Go and sit in the mosque. This is an Engineer and has come after a long time. I want to make use of his services."

We sat on a raised platform of the mosque. The sun was shining scorchingly. In the meantime Assistant Tehsildar started perspiring profusely and murmured, "We are being scorched in the sun. God knows as to when Hadrat Sahib will turn." He had not yet uttered

his sentence, when Hadrat Sahib pointed, "O Friends, turn your backs toward the sun, I am just coming." Meanwhile Fazal also whispered that he was feeling awfully thirsty. May he go out to drink water from the well and also look after their luggage. Hadrat Sahib immediately replied, "Cold whey is being sent and drink to your fill. No body will steal you luggage here." On hearing so, all felt ashamed of their thoughts. Immediately a disciple brought a bucket full of cold whey and they all took to their fills.

Hadrat Sahib had now come, asking Assistant Tehsildar and Fazal to sit in front of him and said, "You look to be an Army Officer, recruiting the persons. He is an Assistant Tehsildar and Fazal is celebrate and has no other relations like brothers, sisters etc." Fazal was really an unmarried person and had no other liabilities. On listening this Fazal got up and surrendered before him. Hadrat Sahib picked him up and said, " Are you alright?" He then took out a letter written by Rai Niaz Ahmad Khan from his pocket and said, "Here is a letter of your relations."

Army officer replied that Rai Iqbal Ahmad Khan was his relative and Rai Niaz Ahmad Khan had also requested for supplication of the early recovery of his brother. Hadrat Sahib replied, “He had already prayed for his recovery. Let us now again pray for his early convalescence.” It was supplicated and soon after Rai Iqbal Ahmad Khan was recovered from illness.

RE-INSTATEMENT IN SERVICE

Ch. Muhammad Hanif Ex-M.L.A (Member of Legislative Assembly Punjab) stated that Ch. Shahabudin (I.G.Rtd) in the early days of his service as Assistant Inspector, the Superintendent of Police suspended him and directed him to put off his uniform till re-instatement. Ch. Shahabudin called on Hadrat Sahib in Karmoonwala (India) and requested for his reinstatement. Hadrat Sb said, “Go and put on your uniform” He returned to Amritsar and found that riots had broken out. All Police Officers had been ordered to wear uniforms. So Ch. Shahabudin also put on his uniform. His appeal for re-instatement was under

consideration at that time. He came back to Hadrat Sahib and requested for re-instatement. Hadrat Sahib told that he had to ascend to the mountain for his re-instatement. On return home Ch.Shahabudin received a telephonic massage from Simla Hill Station (Kashmir) that he had been re-instated. Thereafter he took over his duties.

After some days, the Administrative Officer objected to the payment of his full salaries, for the period he remained under suspension. But Hadrat Sahib had told him that he would get full salary of the suspended period also. His case was reconsidered by the authority and he was allowed to draw full salary of the period he remained under suspension.

NOOR MASJID

Once Maulvi Chiragh Din called on Hadrat Sahib in Karmoonwala village (India). He was enjoying the audience, when Hadrat Sahib asked him, " Maulve Jee, there is an old mosque, located in the eastern side of Lahore City near Moghalpura Railway Station. This

mosque was constructed by a very pious saint. It needed to be rehabilitated for seeking blessing." Maulvi Chiragh Din reached Lahore and went to search the mosque near Moghalpura Railway station. He found a mosque located in railway yard. Considering the same mosque, he returned to Karmoonwala village and informed Hadrat Sahibof that mosque. After enquiring the whereabouts of this mosque Hadrat Sahib told that it was not the mosque he had pointed out. That mosque was located in the west of this mosque. Maulvi Chiragh Din returned to Lahore and started searching the mosque in the west of existing one. He found a mosque of ancient style, covered in the clump of bushes and trees there.

Maulvi Chiragh Din went back to Hadrat Sahib and told about the latter mosque. Hadrat Sahib said, "It is the mosque he had pointed out. There is a well existing in its compound as well and it should also be located." This mosque was rehabilitated and well was restored. People started offering prayers 5 times a day here regularly.

After many months, Hadrat Sahib on return from the annual death anniversary (Urs) of Sirhind Shariff put up in this mosque for a few days. One morning while he was loitering in the compound said, “There is another well buried here. It was also sunk by the same holy saint. It should be re-excavated and put into operation for irrigation purposes. The water of this well will also stand for healing of all diseases.”

In compliance, the well was located and re-excavated. It is still exiting in operational condition. This mosque is named as NOOR MASJID now.

RECOVERY OF A CAMEL

Ch. Shadi of Ludhiana (India) called on Hadrat Sahib and requested for the recovery of his lost female camel. He said that he tried his level best to find her but in vain. Now people of the village have started ridiculing him on the plea, being a disciple of such a great saint, he has not been able to find his camel. Hadrat Sahib smiled and said, “Go, she will come tinkling and jiggling.” He again submitted, “Will it be

better if the camel reaches home, before his return." The camel came home before his arrival in his house.

ACQUITTAL FROM A DISCIPLINARY CASE

Moulvi Maqsood Ahmad of Bajra Grahi (Sialkot) stated that his relative Ghazanfar Ali after qualifying intermediate examination joined the Govt. service as Clerk. Soon after with the blessing of Hadrat Sahib he was elevated to the post of Sub Divisional Officer. During the Second World War, he was transferred from Peshawar to Bengal. Under exigent circumstances, he could not make over the charge of his duties properly. Thereafter his charge papers were scrutinized by his successor and a case of embezzlement of thousands of rupees was framed against him. Consequently he was repatriated to Peshawar telegraphically and was placed under suspension. Disciplinary enquiry was initiated against him. British Officer accompanied by a Police Officer, raided his house and confiscating all his belongings, stored them in one of his room and sealed them.

Maulvi Maqsood Ahmad on knowing this, rushed to Hadrat Sahib in the night. Seeing him Hadrat Sahib prompted to enquire, “How is Ghazanfar Ali.” He narrated all the circumstances. Hadrat Sahib arrogantly exclaimed, “They are very cruel. Don’t worry. They will carry the things bearing inscription of the Govt signs only.”

Next morning, British Officer accompanied with a Sikh Police officer again raided the house of Ghazanfar Ali and started loading all the goods that had been sealed, in the truck. The Sikh Police Officer standing beside him said, “Sir are these beddings, chairs and tables etc, not available in his residence.” The Officer replied, “Why not. All such articles are available there.” The Police Officer said, “Why are we loading them in the truck.” All the goods were thus unloaded and the articles bearing inscription of Govt. signs were only reloaded. The remaining goods were sealed again in a room and kept pending till decision of the enquiry. Ghazanfar Ali was however reverted as

Clerk. Soon after he was promoted again and retired as such.

SITTING UNDER THE DIRECTIONS OF HIS MURSHID

Dr. Muhammad Rafique (Director Agriculture Department Rtd.) narrated his first visit to Hadrat Sahib. He said that he went to Karmoonwala village (India) along with his father and Muhammad Shafi cousin from Lahore. A basket full of superior specie mangoes was also taken for presentation. They alighted from the train at Ferozepur Railway station, which was about 4 K.M. away from the village. No conveyance was available at that time. They set out on foot and reached the village. After offering evening prayer, they were asked to dine, offer night prayer and go to bed. Hadrat Sahib would see them in the morning.

They tried to meet Hadrat Sahib through the good offices of Mian Bhaala by presenting a basket of mangoes, but in vain. They talked irrelevantly and

Muhammad Shafi even uttered, it looked to be a shopkeeping. They would leave for Lahore in the morning along with basket of mangoes, to be distributed in the way. After Morning prayer Hadrat Sahib opened the door of his apartment and directed one of his followers to bring in audience the youngest of the three persons, who had come from Lahore. He went in and to his astonishment; he was completely subdued to his aweful dignity and stood like a statue. Hadrat Sahib accosted, "There is no such shop keeping here. I am sitting under the command of my holy Murshid. Later on his father and his cousin were brought in. All were perplexed and were eagerly enchanted by his gracious awe inspiring dignity. Soon after our inner souls felt change and were enriched with his benign mercies.

ALL ARGUMENTS FAILED

Maulvi Bashir Ahmad of District Bahawalnagar stated that he at the age of 25 years, after qualifying the courses of Madrissah Deoband started his carrier as a

teacher in Eid-Gah Madrissah (institute) Bahawalnagar City. He had heard that a Peer in Karmoonwala (District Ferozpur) had started preaching his disciples against the tenants of Sharieah. He thus made up his mind to see him for discussion. He therefore collected in-numerable references from Holy Quran and Hadiths in support of his arguments to prove that the Holy Prophet did not inherit latent knowledge as it is the specialty of Almighty Allah. Similarly he collected lot of evidences to prove that the Omni-Presence of Prophet (Sal Allah-Ho Alehe Wasallam) at all times, at all occasions is the specialty of Al-mighty Allah and not that of a Prophet (Sal Allah-Ho Alehe Wasallam). One day he left for Karmoonwala village. At about sunset he reached there and offered his sunset prayer collectively led by Hadrat Sahib. After the prayer was over we all sat quietly for meditation for about half an hour and thereafter benediction invokved by Hadrat Sahib himself. We were then dispersed for dinner.

Since he was tired after covering long journey, he preferred to go to bed and deferred the discussion till

morning (till now he had not seen Hadrat Sahib). He had just relaxed on the prayer mats, a man came and with loud voice said, “Deobandi Maulvi who has come from Bahawalnagar is summoned by Hadrat Sb”. There were about 60 members relaxing in the mosque and he took somebody else to have had been sent for, so he did not go. After sometime, that disciple again turned up and standing beside him shouted with a loud voice, “A Deobandi Maulvi of Bahawalnagar was summoned by Hadrat Sahib.” When nobody stood up, he made up his mind to stand up. In the mean time that disciple asked him, that he looked to be Deobandi Maulvi. In compliance there to he stood up and followed him. Hadrat Sahib welcomed him and started discussing religious issues initiating, the discussion from the knowledge of Holy Prophet (Sal Allah-Ho Alehe Wasallam). He said that the knowledge of Holy Prophet (Sal Allah-Ho Alehe Wasallam) is partial and not that of whole. All the argument that he had in his mind, collapsed. Hadrat Sahib recited a verse from Holy Quran.

"And he taught Adam, all the names (of every thing) then presented them to the Angels and said, "Tell me the names of these, if you are truthful." (Al-Quran Chap #1 Surrah #2 verse # 32)

And explained Almighty Allah had imparted the whole knowledge to the Progenitor of human being, where lies the partiality of knowledge now. Conclusively Hadrat Sahib said that knowledge of Allah is His personal and that of Holy Prophet (Sal Allah-Ho Alehe Wasallam) gifted by Allah thereby he had nothing to rebut and the sitting was thus adjourned till morning.

On the next day 2nd sitting took place and discussion on Omni-Presence was started. All that he had in his mind had exhausted and then he kept quiet. Hadrat Sahib again explained that the Omni-Presence is specialty of Almighty Allah and is His Personal whereas that of Prophet (Sal Allah-Ho Alehe Wasallam) is gifted by Allah. Here all his arguments again failed and he went perplexed. He stood up and begged leave for home. Hadrat Sahib stood up and lapping his neck conversed in a very affectionate

manner and bade him farewell and said to come again. He kept quiet and thought that he would never turn up again.

After a fortnight stay in Bahawalnagar he again wished to see Hadrat Sahib. So he went to Karmoonwala village again and stayed for a couple of days. On begging leave Hadrat Sahib stood up and lapping arms around his neck conversed for a short while affectionately and bade him farewell asking him to turn up again. But hardly a fortnight had passed; again he decided to come back to Hadrat Sahib as he could not feel satisfied otherwise. So it took about 5 to 6 months time to dispel evil thoughts that had engaged his mind since studentship. Thus having exhausted all his knowledge of academic career he requested Hadrat Sahib to admit him into his mystic line. Then Hadrat Sahib was kind enough to take oath of fealty from him.

AFFECTION FOR A DISCIPLE

Sh. Rehmat Ullah of Faisalabad stated that while he was posted as peon in Deputy Commissioner's Office

Ferozepur, he was once helping perform ablution to Hadrat Sahib for Asr (after noon) prayer. Hadrat Sahib was kind enough to ask me, “Beg what ever your wish.” Repeated this gesture thrice. I replied, “Kindly appoint me as Clerk.” Hadrat Sahib listening to this reply, kept quiet, stood up and went to his apartment for offering Asr prayer. After the prayer was over he again asked, “My dear boy if at all you are to bank upon worldly affairs, you should have at least begged for Tehsildari. If you have begged for me even, Almighty Allah would have turned you like me.” I kept quiet. Hadrat Sahib wrote a letter and handed over to me for delivery to saint Imam Nasir (Allah be mercy on him) in Jallandher (India). I collected the letter and went to the shrine of Imam Nasir (Allah be mercy on him). I reached the shrine at sunset. I offered my sun set prayer and stayed in the shrine. After a short while an old dignified personality appeared and asked for the letter. I handed over the letter to him. The saint receiving the letter smiled and said, “Your Murshid is the Ruler of the world and what ever he desires, it is

granted to him. Since I am incharge of the area, so your Murshid has blessed me with this honour." The saint asked me to present the application of your promotion to Commissioner in the morning and he would do your work." Thereafter the saint disappeared. In the morning I went to the Commissioner's office and presented my application to Commissioner personally. The Commissioner called for his office Superintendent and handing him over the application said, "Put up appointment orders as Clerk". Mr. Kali Ram Office Superintendent showed his inability to comply with the orders,on the plea that the qualification of Rehmat Ullah does not meet the prescribed qualification standard of a Clerk i.e. Matriculation, as he was only 5th class passed. The Commissioner insisted to put up the orders but the Superintendent hesitated to comply with the same on the ground of sub-standard qualification. After a great deal of discussion the Commissioner ordered the Superintendent as well as me to come to his residence in the evening.

After sunset we reached the Commissioner's residence. The Commissioner again asked Kali Ram Superintendent to put up the orders tomorrow morning, but he was adamant not to do so. Ultimately the Commissioner ordered that he would suspend him in the morning.

Mr. Kali Ram Superintendent went to his home and I also went to my friend Mr. Niazi Police Inspector to put up at night there. Since I was extremely worried and taking cognizance of my complexion Mr.Niazi, asked me, "Why do you look so worried." I told him the story. Mr. Niazi took out two thieves from his judicial lock up, and goaded them to say that the stolen goods were sold to his pointed person i.e Mr.Kaki Ram. Mr.Niazi Police Inspector raided the house of Mr. Kali Ram and brought him out. On seeing Kali Ram, the two thieves stated that they had been selling the stolen goods to this Kali Ram. The Police Inspector apprehended him and sent him to Judicial lock up. The notable of the area gathered and called on Mr. Niazi

Police Inspector, pleading him not guilty, but he did not pay any heed to their request.

At last one of the senior notable of the area stepped forward and enquired from the Police Inspector in camera, "Sir what is real cause of arrest". The Police Inspector narrated the facts. The senior notable contacted Mr. Kali Ram and told him the back ground. Mr. Kali Ram assured the Police Inspector to put up the appointment orders tomorrow and hand over to Mr. Rehmat Ullah. He was then released.

In the morning Mr. Kali Ram Superintendent went to the office and handed over the appointment orders as Clerk to him.

(b) After independence, Sh.Rehmat Ullah migrated to Pakistan and settled in Faisalabad (Lyalpur) City. He joined his duties as Clerk in Deputy Commissioner's office Lyualpur. After some years in 1956 Dr. Khan Sahib the Chief Minister of West Pakistan, visited Lyalpur on his official tour. He came to Deputy Commissioner's Office and summoned the Personal File of Rehmat Ullah Clerk. On hearing so

Rehmat Ullah was much perturbed. The Chief Minister sifted the whole file again and again and ultimately sent for the Clerk. Sh. Rehmat Ullah appeared before the Chief Minister. Dr. Khan Sahib looking at him said, “He has come to promote you as Tehsildar, but your qualification has barred me not to do so”. Sh. Rehmat Ullah replied that he had begged for a Clerk and not for Tehsildari. The Chief Minister listening to this strange reply said, “What do you mean by, not begged for Tehsildari, Sh. Rehmat Ullah told the background of the case. The Chief Minister asked, “Who is your Murshid”. Rehmat Ullah told about the whereabouts of Hadrat Sahib.

Next Sunday Dr. Khan Sahib the Chief Minister of West Pakistan, called on Hadrat Sahib in Karmanwala shariff (Okara) village without any protocol and enjoyed his company for sometime. On enquiring Hadrat Sahib about the purpose of his visit Dr. Khan replied, “As to when he will die.” Hadrat Sahib avoided the question and bade him farewell.

After some weeks Dr. Khan Sahib again visited Hadrat Sahib and repeated his previous request. Hadrat Sahib again parried the question and imparted him some pieces of advice for good governance. He thereafter left for Lahore.

After a few months (3rd time) Dr. Khan Sahib again visited Hazart Sahib in Karmanwala Shariff (Okara) without protocol and repeated his previous question. Incidentally Sh. Rehmat Ullah was also sitting in the audience of Hadrat Sahib at that time. Seeing Dr. Khan Sahib Hadrat Sahib said to Rehmat Ullah, “Why have you sent this nuisance to me. I will dispose him off today”. Dr. Khan Sahib enjoyed the company of Hadrat Sahib for some time and repeated his previous question. Hadrat Sahib felt annoyed and said, “You will be stabbed to death by a Patwari in Lahore.” Dr. Khan listening to this odd reply stood up and went to Peshawar.

After a few months, Dr. Khan Sahib resigned from the Chief Ministership in July 1957 and retired to his residence in Peshawar. His son Saad Ullah Khan was

serving in Lahore. One day Dr. Khan Sahib came from Peshawar to see his son. While he was entering in the corridor of the residence of his son, he was stabbed on 9.5.1958 by an ambushed Atta Muhammad Patwari. This is how he met his fate.

ANNUAL URSE OF MAJJADDID ALF-SAANI

Mufti Ahmad Yar Shamsi of Lahore stated that his father Sher Muhammad (late) narrated the following incident to him:-

Much before Pakistan came into being his father visited Karmoonwala village (District Ferozpur India) to pay homage to his spiritual guide Hadrat Karmmanwala (Allah be mercy on him). One day Hadrat Sahib was relaxing at noon and asked him, whether he would like to attend the annual death anniversary (Urs) of Hadrat Sh. Ahmad Sirhindi. Mujaddid Alf-e-Saani (Allah be mercy on him). He agreed to accompany him.

One day after evening prayer, Hadrat Sahib caught hold of him and went out in the fields to embark upon

the journy for Sirhind Shariff (INDIA). Hardly had they crossed the precincts of the village, when Hadrat Sahib cautioned him 'NOT TO SPEAK.'

After a short while they reached a beautifully decorated platform, where elabourate arrangements had been made to celebrate the function. Under the tents seating arrangements of chairs had been made and all chairs were earmarked name wise. Who so ever entered under the Shamianas he took his seat accordingly. There had been made a beautifully decorated balcony in front of the chairs for Chief Guest. Hadrat Sahib took his seat and I was asked to sit in front of him on the ground. There prevailed a pin drop silence in the gathering.

After a short while it was announced, that the Holy Prophet (Sal Allah-Ho Alehe Wasallam) is due to grace the occasion. The entire hall was perfumed profusely and in a short time the Holy Prophet (Sal Allah-Ho Alehe Wasallam) along with his companions. Hadrat Siddique Akbar (Allah be pleased with him) on right side and Hadrat Omer Farooque

(Allah be pleased with him) on the left side arrived in the hall. The Holy Prophet (Sal Allah-Ho Alehe Wasallam) smilingly addressed Hadrat Omer Farooque (Allah be pleased with him), "How beautiful is our bride groom?" Repeated this gesture thrice. The Holy Prophet (Sal Allah-Ho Alehe Wasallam) along with his two companions (Allah be pleased with them) took their seats in the front row and garlanded Sh. Ahmad Sirhindi (Allah be mercy on him) while sitting in the balcony. Here once again the Holy Prophet (Sal Allah-Ho Alehe Wasallam) pointing Hadrat Omer Forooque (Allah be pleased with them) said, "How beautiful is our bridegroom?" Repeated it thrice. In response Sh. Ahmad Sirhindi (Allah be mercy on him) nodded his head with gratifying passions and smiled. Thereafter benedictory prayer was held, led by the Holy Prophet (Sal Allah-Ho Alehe Wasallam) and the function was over.

After a few minutes when the Holy Prophet (Sal Allah-Ho Alehe Wasallam) along with his companions (Allah be pleased with them) had left Hadrat Sahib

stood up and asked Sher Muhammad, “Let us go home.” They had stepped out of the functioning platform, when they were again in the precincts of Karmoonwala village (Ferozepur India). Now Hadrat Sahib addressing Sher Muhammad said, “We had gone to attend the annual death anniversary (Urse) of Hadrat Mujaddad Alf-e-Saani (Allah be mercy on him) and had we not seen Hadrat Mujaddad Alf-e-Saani (Allah be mercy on him) there was no fun to attend the ceremony (Urs) at all.

MEMORIZING THE AGE OF HOLY PROPHET (SAL ALLAH-HO ALEHE WASALLAM)

Meer Manzoor Ahmad Amratsari stated that Hadrat Sahib was not only a religious scholar but also a great saint and renovator (Mojaddid-e-Waqt). Once enjoying his sitting, every one was reminded of the age of Holy Prophets’ (Sal Allah-Ho Alehe Wasallam) sittings with his companions (Allah be pleased with them). There prevailed complete tranquility and calmness in the audience. All attendants were sitting on hams and were

motionless. Those who could not undergo this process in sitting, they used to slink away. The audiences were always advised to lead Islamic way of life according to Sunnah and to surrender before the will of Holy Prophet (Sal Allah-Ho Alehe Wasallam) completely. Be true Muslims and follow the Shariea laws fully.

In short the atmosphere, similar to the time of Holy Prophet (Sal Allah-Ho Alehe Wasallam) meeting with his companions (Allah be pleased with them) could be seen prevailing in the session.

MERCY ON A WICKED PERSON

There lived Jamal Din Dogar in village Karmoonwala (India). He was a very wicked person and was a complete embodiment of evils and fraud. He used to say that after his death, fire would break out from his grave as he had no virtues deeds at his credit. On the last Friday of the month of Ramadan, he breathed his last. The villagers refused to offer his funeral prayer on the pretext that the deceased did not do any virtuous job in whole of his life.

The matter was brought to the notice of Hadrat Sahib who directed his followers to arrange for his coffin (shroud) and other allied formalities. Funeral prayer was led by Hadrat Sahib himself. After the funeral prayer Hadrat Sahib disclosed that there was a huge crowd of angels who had descended to attend his funeral prayer. It was because of the fact that he used to offer 'Fateha' every Thursday evening and its Divine Reward was presented to Holy Prophet (Sal Allah-Ho Alehe Wasallam)' his offspring and his companions. More over, he used to say frequently, "I am a very wicked man, but the Providence is extremely Merciful."

SON WILL BORN BUT AFTER 11 MONTHS

Chaudhry Inayatullah of District Montgomery (lived in a village near Pakpattan) stated that Hadrat Sahib after attending annual death anniversary (Urs) of Baba Farid-ud-Din Ganj Shakar in 1932 was returning to Karmoonwala village (India). On his way back, he saw an old lady with his daughter-in-law standing in the

road. The disciples asked her to clear the way. The old lady replied that her request for a son to her daughter-in-law may be conveyed to Hadrat Sahib. Meanwhile a woman standing beside cried, “Why do you beg for a son from a Peer Faqueer (spiritual saints) beg it from Almighty Allah.” Hadrat Sahib listened it and smilingly said, “Don’t be jealous, you will also be blessed with a son.” She atonce discourteously replied that if a baby borns to her, it will be of her husband and not that of the result of your prayer. Hadrat Sahib smilingly said,“ Bibi, if it is purely due to your husband it will born after 9 months, but if it takes place because of the blessing of Ghous Pak (Sh. Abdul Qadir Jeelani, Allah be mercy on him) and blessing of Allah, it will born after 11 months.”

After 9 months conceptional period, bad pains started so rigorously that she felt uncomfortable and restless. She was shifted to doctor who after examining her advised, “Delivery is not yet matured. Go home and take rest”. She returned home. The bad pains

aggravated badly day by day and her condition started worsening.

After a few days, she was reminded of the saying of holy Saint. She collected some of her relatives and some of the disciples of Hadrat Sahib and sent them to Hadrat Sahib for beseeching relief. Hadrat Sahib told, "Had they not come to him, she would have suffered for bad pains for the remaining period of 2 months. Go now and pains will no longer persist, but the son will born after 11 months." And it actually happened so.

DEMONS VISIT

Meer Manzoor Ahmad Amratsari stated that once he was enjoying the company of Hadrat Sahib at about 2100 Hrs. It was a winter season and doors of main hall were closed. There was complete calmness in the room and we were all listening to the sermons of Hadrat Sahib with great devotion. All of a sudden we heard the voice of Aslam-u-Alaikum to which Hadrat Sahib replied. The entrant sat. Thereafter six or seven more unknown persons entered one by one and said

Aslam-u-Alaikum. This was heard by all of us. The doors of the hall were still closed. Moreover nobody (new entrant) could be seen sitting amongst us. I thought that some unknown creatures (demons) have come and that is why we could not see them. Being intutioned of my ideas Hadrat Sahib told, “The demons (ginns) have come. Would you like to see them”. I replied, “No Sir. We believe in what ever you say”. Meanwhile we heard a voice of laughter (of all the demons) and there prevailed pin drop silence. Some one of us was even frightened.

Such events were witnessed many times earlier as the demons used to visit him frequently in order to seek bountifulness.

BALDNESS VANISHED

Sh. Froze Din stated that while he was residing in District Ferozepur (India) he suffered from a disease of baldness. After having dismayed from medical treatment, he went to Karmoonwala (India) and

invoked for prayer. Hadrat Sahib gave him a melon to eat and to rub its seeds on the bald head.

The melon gifted by Hadrat Sahib was unseasonal and he wanted to take home to show it to his family members. He had hardly covered a few kilometers journey, when he felt great craving for eating the melon. He cut it with knife and ate it and rubbed its seeds on the bald head. After a few days the hair starting growing on the head and he was fully cured within a week's time.

REVIVAL OF FORGOTTEN RITUAL

A disciple from village Kangana (District Jallandhur, India) came to see Hadrat Sahib. His complexion was stained with black spots. Incidentally many Hakeems were sitting in audience on that day and every one prescribed medicine for treatment. Facing this situation Hadrat Sahib disclosed that he was a poor man and had two wives. He was also potentially weak. Hadrat Sahib prayed, "Almighty Allah may relieve him of this disease provided he revives the forgotten rituals of his

spiritual guide and offer TAHAJJAD prayer punctually. He should also take 6 MASHAS husk of fleawort seeds duly mixed with same quantity of brown sugar with fresh water in the morning”. On return home he complied with the directions and was fully convalesced within a week’s time.

PHILOSOPHY OF PRAYER

Explaining the philosophy of prayer Hadrat Sahib said that every Rakaat (part) of prayer comprised of:-

a) Standing erectly = 1 time

b) Genuflection = 1 time

c) Prostration = 2 times

The philosophy of two prostrations is that in the first prostration one should think ‘O-Almighty Allah, You have created me from clay so I prostrate in thanks before your Lordship’

In the second prostration, one should conceive that the next world (to come after) is also your creation and your Lordship deserves for the same.

SENDING OF BLESSING REVERENTLY

Once Hadrat Sahib was explaining the sanctity of sending blessing on Holy Prophet (Sal Allah-Ho Alehe Wasallam). He said that one day he had to go to Sharaqpur Shariff suddenly. He completed part of his rituals hurriedly and deferred the remaining part to be recited enrout. So during the journey he completed sending rituals of blessing on Holy Prophet (Sal Allah-Ho Alehe Wasallam). On reaching Sharaqpur Shariff his Murshid (Mian Sher Muhammad Allah be mercy on him) advised." Sending blessing on Holy Prophet (Sal Allah-Ho Alehe Wasallam) is not an ordinary ritual which can be recited on way. It needs to be Blessed in a most reverend, calm and venerated manner, so that it may attain the favouritism of Allah."

IMPORTANCE OF BLESSING

Once evaluating the importance of sending Blessing on Holy Prophet (Sal Allah-Ho Alehe Wasallam) narrated an event from a book Tazkirat-ul-Aolia. One night when father of Hadrat Rabia Basri (Allah be mercy on her) was facing uncomfortable domestic needs so

much so that a candle was not available to be enlightened in the house. Her father had held a promise with Almighty Allah that in case of any eventuality, he would never beg anybody for help. Disgusted with this awkward situation he went to his bed. During asleep, he was blessed with the sight of Holy Prophet (Sal Allah-Ho Alehe Wasallam) who consoled him, “Don’t worry. Your newly born daughter is Sayyedah and 70 thousand persons of his Ommah will become celestial with her recommendations. Go to the Ruler of Basraa lessa-Zadaan and inform him that he used to send blessing on him (Sal Allah-Ho Alehe Wasallam) 100 times daily and on Friday night 400 times. Preceding Friday night, he did not send Blessing on him (Sal Allah-Ho Alehe Wasallam) and in default there of, he should pay ransom of 400 Dinars to a person who calls on him”. In the morning when her father got up, he wrote a letter to the Ruler of Basra enunciating there-in the orders of the Holy Prophet (Sal Allah-Ho Alehe Wasallam).The Ruler of Basraa reading this letter was much delighted and exhaulted. He promptly complied

with the orders and requested the messenger that whenever he may fall in need of any thing kindly do call on him. The father of the saint received this amount and made use of it.

MARRIAGE CEREMONY OF DEMONS (JINNS)

Once Hakeem Sher Muhammad came to know that Hadrat Sahib had attended a marriage function of demons. In order to verify it, he approached Hadrat Sahib to get it confirmed. Hadrat Sahib told that he did attend the marriage function on the directions of his Murshid, Mian Sher Muhammad (Allah be mercy on him). When he left for the function, he had hardly covered a few yards distance along with a demon, then later opened a reeden door through his arm pit, and he stepped in and immediately entered in 'KOH KAAF,' the valley of demons (JINNS).

He remained there for six days and many demons pledged on him. He also matrimonied the demon.

On return the demons presented him a gift of stripped turban and shoes. Similar gate was again formed by the

demon in his arm pit and he stepped out and was in Sharaqpur. He presented both the gifts to his Murshid.

ADMONISHMENT ON INDIFFERENT VIEWS

Malik Anwar-ul-Haq (District Gurdaspur, India) stated that Saien Muhammad Din a disciple of Mian Ameer-ud-Din (Allah be mercy on him) religious guide of Mian Sher Muhammad Sharaqpuri (Allah be mercy on him) had indifferent views about the sublimity of Syed Muhammad Ismail Shah Bokhari alias Hadrat Karmanwala (Allah be mercy on him). One day Saien Muhammad Din disclosed his views before Malik Anwarul Haq's father, who got annoyed and said emotionally that if he uttered such views again he would be taken to task. Saien murmured and went off. But after a few days he returned and called on his father apologizing the remarks, he had passed against the dignity of Hadrat Sahib. Saien Muhammad Din told that one night he dreamt a dream, in which he was blessed with the sight of Hadrat Siddique Akbar (Allah be pleased with him) sacred companion of Holy

Prophet (Sal Allah-Ho Alehe Wasallam) who cautioned him, "Your position is so low that you are to sit on the ground while Hadrat Sb is sitting on the bed." He had then come to know about the esteemed status of Syed Muhammad Ismail Shah. He has therefore come to you to be pardoned for the indifferent views expressed by him earlier.

This would show that what amount of authority Hadrat Sahib commanded in his mystic system.

BLESSING OF MURSHID

Ch. Rehmat Ali stated that once Hadrat Sahib said, "I swear by Almighty Allah, in whose custody I have to befall, when ever I reached Sharaqpur Shariff and met Mian Sahib the whole world looked like linseed lying in my palm and I could see the activities going on in the universe."

One day I wanted to see Mian Sahib and set out on journey to Sharaqpur Shariff. I reached River Ravi at Mohlan-wal river site (Pattan). The river was in spate. I entered in the river to cross but in vain. I came back

and relaxed on the bank. At late evening a beast came and started watching me. I was not afraid of him. At late night 3 old men came and asked me, “Whether I wish to cross the river.” I replied in affirmative. They asked me to follow them. I followed for a while when they entered in the river and started wading through the river. After crossing the river when I reached on the other bank, the three men had disappeared. Meanwhile I witnessed Mian Sahib (my spiritual guide) in person, who welcomed me. Mian Sahib asked me,” Did you think of me.” I replied in affirmative and Mian Sahib said, “That is why I have come to receive you.”

ACQUITTED OF DEATH SENTENCE

One night Hadrat Sahib was dining in his apartment, when a boy aged about 12 years entered in his room and started weeping bitterly. Hadrat Sahib said to Ch. Rehmat Ali, his disciple to ask the boy stop weeping, “God will bless His Divine mercies on him.”

After great efforts the boy was made to stop weeping. Hadrat Sahib asked him as to where from he had come.

He said that he hailed from Ferozepur Fort and is accompanied with his mother as well. He said that his father had shot dead his sister-in-law and he had been awarded death sentence. On interrogation the boy told that his sister-in-law had developed illicit relations with some person and despite advising her to mend ways she did not abstain from her evil practice. His mother also confirmed the same statement. She further told that my husband and she had once witnessed this incident personally but on that day, she made them escape when her husband had gone to bring the gun. Her daughter-in-law was turned out. After about 3 years time her son again brought his wife back. But she did not mend her ways. One day, her husband again saw her in an objectionable manner and incensed with anger, shot her dead instantaneously.

Hadrat Sahib consoled her and advised to recite Surrah IKHLAAS #112(Chapter 30 of Quran) 500 times daily in a night before and after sending Blessing on Holy Prophet (Sal Allah-Ho Alehe Wasallam). Hadrat Sahib further advised that if she could ask here husband to

ritualize this Surrah 500 times in jail as well at night, this will help facilitate his release early.

The case had been fixed in appeal before High Court for the next day. The Judge heard the case and acquitted him of the murder charges.

After a few days that boy along with his parents came to see Hadrat Sahib. On seeing the boy Hadrat Sahib said, “Lo, that boy has again come. He has got acquitted his father of the death sentence”

CHILD HOOD

Mst. Shareefan Bibi of Chichawatni (District Sahiwal) state that her grand mother Phhatoo narrated the following:-

In Karmoonwala village (India) when Hadrat Sahib was a teenager boy, went to the house of an old lady Fatto and asked for a bowl of milk for drinking. The old lady showed her in-ability to supply the milk as she had wheyd the milk. Thereafter Hazrat Sb.went to another old lady named Bhago and asked for milk. She said, “Peera! Although she had wheyed the milk, but

you may have it as much as you like." She gave a bronze bowl full of milk. He took it to his fill and went home.

Next morning Hazrat Sb.went to the former old Lady Fatto and asked for butter. She told that she had been churning the milk since morning but no butter is yielded. The whole milk has turned in to foam. Then Hazrat Sb.went to the latter lady Bhago and asked for butter. She offered him sufficient quantity of butter and said, "Peera! I have been churning the curd since morning and have been collecting un-ending quantity of butter". Hazrat Sb.told, "Go on churning the milk and collect as much quantity as you like but DON'T tell any body else."

This event is similar to that of an event of Mian Sher Muhammad (Allah be mercy on him) spiritual guide of Hazarat Sb. Once Mian Sher Muhammad (Allah be mercy on him) went to see Haji Jalal Din of Mouza Jourah, District Qasur, who had returned from Hajj pilgrimage. Haji' Jalal Din started narrating events of Madina Shariff and Mian Sb enjoyed it extremely.

Over whelmed with the events. Mian Sb. along with his companions stayed at night with Haji Jalal Din to enjoy listening the events of Hajj.

Haji Jalal Din had one buffalo, whose milk of morning time had been served to the guests and of the evening time had been applied whey so us to provide whey to the guests in the morning. In the morning when the wife of Haji Jalal Din churned the curd, the same quantity of butter, rather more was achieved, although half of the milk had been served to the guests.

DIGNITY IN THE EYES OF CONSECRANT

Maulvi Maqsood Ahmad (Bajragarhi Sialkot) narrated that an old man Syed, lived in village Mohindarwal, about 3 miles off his village. He was a consecrated person. He used to cook his meal himself and stitched his dress himself. He sometimes talked irrelevantly (not in full senses). Many miracles had occurred at his hands. Public used to benefit of his spiritual insight.

After independence, I heard of him and went to see him. On seeing me, the saint smilingly said, "Your

institute is very great”. He repeated this sentence many times. After some days, some of my colleagues called on him in my company and he again repeated, “Your institute is very great (institute means the source of inspiration of spiritualism, i.e. Hadrat Sahib). You should remember the lesson taught by your tutor i.e Murshid, and don’t go astray”

BLESSING OF A SON

Once Hadrat Sahib on the invitation of Kandar Khan Wattoo Numberdar, visited Mahmooka Mustaqueem village (about 5 miles away from Pakpattan City) after the annual death anniversary (Urse) of Baba Farid-ud-Din Ganj-Shakr (Allah be mercy on him). After a few hours stay he left for his journey to Ferozepur (India). When the entourage had hardly covered a few yards distance, they found a lady lying in the road. On seeing her, Hadrat Sahib asked one of his accompaniments to alight from the car and enquire from the lady about the cause of her distress. She replied that she was issueless for the past many years and prefers to die under these

circumstances. Hadrat Sahib asked his followers to console her and tell her that God will bless her with a son and she should now clear the way. On hearing this reply she left the way and went home.

Next year it was informed by Kundar Khan Wattoo Numberdar to Hazrat Sahib that God had blessed her with a beautiful son.

(B) POST INDEPENDENCE OF PAKISTAN

ESTEEMED STATUS

One day Maulvi Ghulam Ali, a renowned scholar of Okara along with his some colleagues called on him. The saint addressing Maulvi Ghulam Ali said, “Certain ill conceived persons test the knowledge of Holy Prophet (Sal Allah-Ho Alehe Wasallam) at their limited scale. I am one of his humble servants and can not think to imagine the knowledge of Holy Prophet (Sal Allah-Ho Alehe Wasallam), yet almighty Allah has concealed nothing from me. I do not declare as to when the dooms day is to fall yet I know every thing existing/taking place in the world”.

Maulvi Ghulam Ali further stated that he called on Hadrat Sahib at another occasion. While entering in to the main gate of his residence he saw a consecrated person sitting in the corridor saying, “Show me something else I will show you.” Hadrat Sahib came out of his apartment and said to one of his follower. “Turn out this consecrated person. He has nothing to

display. I have seen his worth.” As soon as the disciple approached him and caught hold of his neck, he started shivering with fear and at once took to his heels. In fact it was an awe-inspiring dignity of Hadrat Sahib which made him shivered fearfully.

NO PARALLEL IN THE WORLD

Maulvi Maqsood Ahamd stated that he was serving as a teacher in Middle School Rasoolpur (Sialkot). Before starting teaching in the morning he used to deliver a few minutes sermons on the life of Hadrat Sahib to his students. One day one of his pupils stood up and said, “Sir, my uncle Syed Bagh Ali Shah also commands the same authority like your Murshid. Mostly Policemen pledge on him.” In reply I sent him my best wishes and Syed Bagh Ali Shah also reciprocated the same. This practice continued for many months.

One day, a saint sitting on horse back arrived at the back of his class room and called for him. Listening the name of Syed Bagh Ali Shah, he went out promptly and paid regards. Syed Bagh Ali Shah asked, “How did

Moulvi Sahib, reach Hadrat Sahib." He is a very great personality. He disclosed that he used to be blessed with the sight of Holy Prophet (Sal Allah-Ho Alehe Wasallam) frequently. As usual he was again blessed with this opportunity tonight and he attended a meeting chaired by the Holy Prophet (Sal Allah-Ho Alehe Wasallam) and his Companions (Allah Be Pleased With Them) seated at their appropriate positions. In the meantime the Holy Prophet (Sal Allah-Ho Alehe Wasallam) asked Hadrat Ali (Allah be pleased with him) about a murder case. He stood up from the first row and requested that the case had been entrusted to Hadrat Sahib Karmanwala for decision.

On this reply Hadrat Sahib (Allah be mercy on him) was asked to explain the position of the case. Hadrat Sb stood up from the same first row of his Companions (Allah Be Pleased With Them) and replied, "The missal of case has been completed and he will soon put up the case to you."

Syed Chiragh Ali was astonished to hear the name of Hadrat Sahib being the person of his country and

spiritual guide of Maulvi Maqsood Ahmad. He was so delighted to see Hadrat Sahib that he wished to kiss his hands, but being a back bencher, could not find way to reach there. Therefore Moulvi Jee he had come to see you, as he was unable to go to Karmanwala village being too old. Moulvi Jee you are extremely lucky to have such an esteemed saint as your spiritual guide. He has no parralel in the world today.

About 3 years after independence of Pakistan, Maulvi Maqsood brought this event to the notice of Hadrat Sahib who on listening smiled and said, " Maulvi Jee, give me this incident in black and white." Also advised to pay homage at the shrine of Syed Bagh Ali Shah.

PERFECTION IN SPIRITUSIOM

Sahibzada Muhammad Omer Beerbalvie (Allah be mercy on him) was also a caliph of Mian Sher Muhammad (Allah Be Mercy on Him) and was contemporary of Hadrat Sahib He held prestigious position among the Caliphs of Mian Sher Muhammad (Allah be mercy on him). It is an old saying that a

Friend of Allah recognizes another Friend of Allah. Sahibzada Muhammad Omer Beerbalvie (Allah be mercy on him) was fully aware of the high spiritual status that enjoyed by Hadrat Sahib

A man wrote a letter to Muhammad Omer Beerbalvie Caliph (Allah be mercy on him) from Rawalpindi (a city of Pakistan) stating therein the problems faced by him in his spiritual journey. Muhammad Omer Beerbalvie (Allah be mercy on him) returned the letter in original writing there on its back that he should approach Hadrat Sahib Karmanwala in this connections as in his opinion, there is no other authority at this stage except him, who could solve your problem. That man sent this letter along with endorsement of Muhammad Omer Beerbalvie (Allah be mercy on him) to Hadrat Sahib through some person. Hadrat Sahib answered this letter. After a few days the author of that letter personally called on Hadrat Sahib. He returned home happily and fully contended. Obviously his meeting had solved his problem.

On the Chehlum (40th days after the death) of Hadrat Sahib Muhammad Omer Beerbalvie attending the ceremony along with many other eminent saints called on Syed Usman Ali Shah (Allah be mercy on him) his younger son and said, “Today we are aggrieved and feel the vacuum caused by the sad demise of his Murshid Mian Sher Muhammad (Allah be mercy on him) badly, as hither-to-fore we were fully contended with the existence of a perfect saint and a true descendent of Mian Sher Muhammad (Allah be mercy on him) amongst us. We awfully remember Mian Sahib today, as Hadrat Sahib by virtue of his spiritual dignity, had filled this gap in a most befitting manner.”

LOST CHILD RECOVERED.

Ghulam Mustafa and Muhammad Bukhsh goldsmith of Pakpattan narrated that, the daughter of Muhammad Bakhsh aged about 5 years, while playing outside the house had been abducted. Every effort was made to trace her but in vain. Being tired of their strives, they called on Hadrat Sahib at Karmanwala Shariff(Okara) and requested for the recovery of their daughter.

Hadrat Sahib consoled that their daughter will be found. However they were advised to continue searching her. Sufficient time thus passed, but no clue of the child could be found out. Every time when they visited Hadrat Sahib for the recovery of their daughter, they were consoled that the child would be found out.

After passage of about 4 years time, one evening a car stopped in front of their house. A Police Officer alighted from the car, knocked at the door and enquired about Ghulam Mustafa and Muhammad Bukhsh goldsmith. Muhammad Bukhsh came out of the door and told that he was Muhammad Bukhsh. Having satisfied about the identity of the house of

Ghulam Mustafa goldsmith, the Police Officer asked his constables to get down from the car and bring the girl. On seeing the parents the girl impatiently embraced her father and they entered into their house. Seeing their daughter all the family members raised cries merrily.

Regarding the recovery of their daughter, the Police Officer informed that they had recovered her from an intoxicated criminal person who under the disguise of a beggar lived beside their house for some days and enticing their daughter fled away. He is settled in Hyderabad (Sindh) now. On receipt of information of his nefarious activities, the Police party raided his cottage and recovered this girl.

AVOID TARNISHING OF HEART

Muhammad Mehr Din of Sheikhupura stated that during his youth time he was going to indulge in an illicit activity and it was going to happen, when all of a sudden he struck an idea of going to Hadrat Sahib. He at once deserted all his engagements and left for

Hadrat Karmanwala to see his spiritual guide. He stayed for many days till all his evil thoughts had vanished.

One day after Zohar prayer, he was called in by Hadrat Sahib. A big Hall was under construction and very heavy iron girders had to be lifted to the roof. The ends of the girders had been coated with coal tar. Every body was reluctant to shoulder the girders. He too hesitated for a moment (as he was wearing a white silky shirt) and then at once went upstairs, shouldered the girders and placed them in position. His shirt thus got stained with black spots of coal tar. Hadrat Sahib then advised all persons to take rest. When he passed beside Hadrat Sahib he slapped on his shoulder and said, "One should avoid tarnishing of heart. External spots can be cleaned easily". By the time Hadrat Sahib had infect reformed his inner-soul completely. Later on he put off his shirt for bathing and found to his astonishment, that there was no black spot on his shirt, rather the stained portion was looking brighter than

other part. The next day he returned home and started leading devout life.

HARDLY MEET THE PUBLIC DEMAND

Ghulam Mustafa Ghazi Proprietor of Ghazi and Co. Mian Channu (District Khanewal) manufactured a wheat threshing machine. It did not function satisfactorily as the defects could not be found out despite lot of their efforts. He went to Hadrat Sahib On seeing him Hadrat Sahib told, "Ghazia don't worry, your wheat thresher will work properly and will become very popular in the market". He returned home and rectified the defects. The wheat thresher started working satisfactorily and soon it became so popular in the market that he could hardly meet the demand. He has set up a big industry to manufacture wheat threshers in Mian Channu now.

CURED A CHRONIC DISEASE WITH A GLASS OF WATER

Elder brother of Mian Ghulam Mustafa Ghazi, Saien Ghulam Nabi fell ill seriously. Despite spending huge

money on treatment he could not be cured, rather his disease aggravated. He had reduced to skeleton. Mian Ghulam Mustafa Ghazi took his brother to Hadrat Sahib and made him sit in front of Hadrat Sahib who smiled and said, " Don't worry, he will soon be recovered." A glass of water was brought from the well and given to Saien for drinking. The patient sipped a few drops of water and also took a few bites of loaf of Lungar and started feeling relief immediately. They returned home and Saien Ghulam Nabi was recovered fully within a few days.

RECOVERY FROM ASTHMA

Malik Karam Dad, Chief Administrator Auquaf Department Punjab stated that while he was posted as Deputy Commissioner Sahiwal he along with his friend Malik Noor Muhammad Taiwana called on Hadrat Sahib and requested for the recovery of Taiwana from asthma.

Hadrat Sahib told affectionately that he was quite well. After few days Taiwana was alright without taking any

medicine. Malik Karam Dad further stated that there was great drought in those days and he requested for rains. Hadrat Sahib acceded to his request and after a few days, torrential rains fell for many days and the drought was over.

PROMOTION AS SUPERINTENDENT OF POLICE

Sh. Khadam Hussain, Inspector Market Committee Okara accompanied with Mirza Muhammad Abbas. Deputy Superintendent Police of Okara called on Hadrat Sahib. Sh. Khadim Hussain introduced Mirza Muhammad Abbas to Hadrat Sahib who told that he was not Deputy Superintendent Police but he was Superintendent Police. Hadrat Sahib enquired Mirza Muhammad Abbas, "Have you ever been to Muzzafargarh. If you happen to go there send us dates of Muzzafargarh. These are very delicious."

After a few hours Mirza Muhammad Abbas returned to his office and received a telegraphic promotion orders as Superintendent of Police Muzzafar Garh. On

receiving orders Mirza Muhammad Abbas came back to Hadrat Sahib and paid homage with this good news.

ALLOTMENT OF LAND FOR PRESS

Master Muhammad Ihsan of Peeko Art Press Lahore stated that he was running Peeko Art press in a rented house outside Moochi gate Lahore since before partition of the sub continent. After coming into being Pakistan, the land lord of the house sent a legal notice for vacation of the house and initiated litigation. Master Muhammad Ihsan became worried and brought the situation to the notice of Hadrat Sahib who assured him of a better substitute place.

One day Hadrat Sahib travelling in his car went to Sharakpur Shariff to attend the annual death anniversary (Urse) of his Murshid. While travelling in car, Hadrat Sahib pointing towards a piece of land said," This is reasonable site for your press." On return from annual death anniversary (Urse) of Mian Sahib, Master Ihsan sent his man to civil Patwari for obtaining Fard (copy of ownership record) of that area.

After examining the record it came to their notice that about 5 acres of provincial agriculture land was lying un-allotted there. On receipt of the Fard (copy of ownership record) of the land he applied for allotment of this piece of land. Soon after the land was allotted to him and he shifted his printing Press there. Since then he is running a printing Press there.

Pertinent to add that their opponents later on tried their level best to get the allotment of this piece of land cancelled, but failed badly.

ALLOTMENT OF COTTON FACTORY

Rai Muhammad Iqbal Khan and Rai Muhammad Niaz Khan migrated from Ria Kot State (Ludhiana-India) to Pakistan in 1947 and settled in a Cotton Factory in Chichawatni city of Montgomery District and arranged its allotment on temporary basis. After a couple of years, when permanent allotment of land/houses etc. started this Cotton Factory was put to auction and its date of auction was also fixed. Both the brothers (Rai Muhammad Iqbal Khan and Rai Muhammad Niaz

Khan) called on Hadrat Sahib who consoled and said, "This is our factory. Go and participate in the auction". Next day the auction was held. Settlement Commissioner (Brigadier Rtd) conducted the auction. The bid rose up to Rs.3.00 lacks and Rai Sahib got disturbed. In a low voice Rai Sahib offered the bid as Rs. forty thousands.

The Settlement Commissioner heard it and struck the hammer saying he has given this factory to Rai Brothers. The bidders may go and participate in the auction of other factories. Opponent filed appeals against this auction orders to higher authorities but were all turned down. This factory is still with Rai Brothers and is known as 'Rai Cotton Factory' now.

CHANGE OF RIVER COURSE

Hakeem Ahmad Din of Manga Mandi (Distt: Lahore) stated that he got some agriculture land allotted in District Gujranwala in lieu of the land he abandoned in India. He started installing a tube well for the irrigation of this land. After sinking 275 ft deep, the casing pipes

of Tube well stuck up in clay. Despite hectic efforts of 8 days the pipes could not be lowered. The contractor became worried as the casing pipes could neither be extracted nor lowered down.

Hakeem Ahmad Din confronting this difficult situation, called on Hadrat Sahib. On seeing Hakeem Hadrat Sahib exclaimed, “Peer Bhai (disciples of the same spiritual guide) has come. The tube well has been set right. Don’t worry.” The problem of Hakeem was solved without disclosing and causing any colossal loss. When he reached home, he was informed that the bore had automatically gone down by about 12 ft there after it was sunk to the desired depth and completed.

He further narrated that his some agriculture land was situated along the bank of Ravi River. A Persian well had also been sunk for irrigation of this land. Some residential buildings had also been constructed. In the year 1955, River Ravi went in spate; consequent upon the heavy rains fell in the area. The river started changing its course and allied buildings were threatened damage by the storm water. He went to

Hadrat Sahib for supplication. On seeing him Hadrat Sahib said, “Hakeem don’t worry your Persian well as well as its attached buildings are safe. Slightest damage will not be caused to them.” Hakeem begged leave. On reaching home late night, his tenant called on him and congratulated that the river had diverted its course and there was no danger to the well and its buildings. In the morning, when Hakeem went to his fields and saw that the river had changed its course and was flowing at a far off distance.

DO NOT AMPUTATE

One day Maulvi Khalil Akhtar, Secretary Market Committee Okara, after enjoying the presence of Hadrat Sahib for some time, begged leave for home. Hadrat Sahib asked him to stay on for some more time. He complied with but after a while he again begged for leave. Hadrat Sahib told, it could have been letter if he had stayed for some time more. However he allowed him to go home. He came out on the road to board a bus for Okara. After some time, a cyclist came and

collided with him and he fell down. He received serious injuries. He was rushed to Civil Hospital Okara. Doctors examined him and said that his hips had been fractured. He was treated there but the pain aggravated. Ultimately on the advice of the doctors, he was shifted to Meo Hospital Lahore. The doctor x-rayed and found that bones of hips had fractured at 4 places and it was well nigh impossible to treat him. After some days the Doctors advised that his leg had to be amputated to avoid gangrene. Faced with this awkward situation, his son rushed to Hadrat Sahib and conveyd the suggestion of doctors. Hadrat Sahib said," Do not amputate the leg. Bring him home and give him local treatment." So he was shifted to Okara and was treated locally. After a few days he was recovered and started walking lamely with the help of crutches.

RETURN OF SON

On a Friday, a man came from Qasur City and requested Hadrat Sahib for the recovery of his lost son. Hadrat Sahib prayed and said that the child would

return home soon. Next Friday that man along with his son appeared before Hadrat Sahib and told about the recovery of his son. Hadrat Sahib enquired the boy as to where he was. He replied that he was in Karachi and felt as if you (Hadrat Sahib) were dragging him. So he reached home.

WON THE SUIT

Malik Gul Nawaz Ahmad Khan Advocate stated that he was involved in a family dispute in 1950-51 and loosing his case at all lower courts, appealed in High Court Lahore. The respondent was an influential person and had engaged eminent lawyers for the pursuit of this case. The Chief Justice of High Court, in view of the gravity of the case, heard the case himself. After hearing both the parties, the honourable Chief Justice remarked, "There is no hope for the success of this case." Malik Gul Nawaz was much disturbed to hear these remarks. Having dismayed, he rushed to Hadrat Karmanwala Shariff and met Hadrat Sahib after Friday prayer. Hadrat Sahib told, "Baboo Jee God will

bless you with His Mercy." But Malik Gul Nawaz was not satisfied with this reply. Hadrat Sahib after disposing the public, left for home and Malik Gul Nawaz stood beside distressed. After a while Hadrat Sahib sent for Malik Gul Nawaz and asked him, "Is he too worried." He replied in affirmative.(Hadrat Sahib repeated this question thrice and Malik Gul Nawaz replied accordingly.) Then Hadrat Sahib slapped at his back thrice and said, "Go, God will grant you the success."

The respondent was very influential and well to do person. He was not willing to reconcile with Malik Gul Nawaz. Early in the morning, Malik Gul Nawaz went to the High Court to listen the decision. The honourable Chief Justice summoned both the parties and said, "Both of you should reconcile, otherwise he will decide the case on merit"

The case was then adjourned. Both the parties came out of court room and reconciled. The case was then decided in favour of Malik Gul Nawaz.

CHILD CONVALESCED

Malik Gul Nawaz Ahmad Khan's brother-in-law was a Doctor (M.D.) and had served for many years abroad in America and England.

At the old age he came to Pakistan and settled in Karachi. His wife was also an M.B.B.S. Doctor. All the children she bore used to expire in early days. So his wife(sister of Malik Gul Nawaz) in her advanced stage of pregnancy came to Lahore for delivery. She gave birth to a son, who reaching the age of 6 months fell ill seriously as usual. His condition became precarious. At last Malik Gul Nawaz with his younger brother, Malik Muhammad Akbar (Manager Auquaf Shrine of Baba Farid-ud-Din Pakpattan) visited Hadrat Sahib. His brother in law had no belief in spiritualism. Reluctantly he agreed to accompany them. They reached Karmanwala Shariff in the after noon and called on the saint. Hadrat Sahib asked his younger beloved son Syed Usman Ali Shah (Allah be mercy on him) to bring Tea along with sweet (Luddu-sweet meat rolled into balls) for the Manager of shrines of Baba-

Farid-ud-Din Gunj-e-Shakr. (Pertinent to add here that a visitor disclosed that a few minutes earlier a visitor had presented this sweat to Hadrat Sahib who distributed amongst audience and had directed to preserve remaining quantity for the three guests coming from Lahore). On listening the Doctor was much impressed of the in-sight of the saint and sat on hams reverently before him duly covering his bare head. Hadrat Sahib addressing him said, “Where have you served. You look to be very experienced. Please feel my pulse and prescribe a medicine, so that it enables me to see the stars in the day.” It was winter and severe cold had prevailed. Hadrat Sahib was suffering from flue. A follower brought a glass of whey and presented it to Hadrat Sahib. Doctor Sahib suggested Hadrat Sahib to refrain from drinking whey, as it is likely to aggravate the flue. But Hadrat Sahib replied, “Every thing is alike for us”. And he drank it. There after Hadrat Sahib continued talking affectionately with Doctor. Hadrat Sahib asked if he could understand Punjabi otherwise it may not be like

a parable 'My Friend is Turkish and I don't understand Turkish language'. Doctor nodded his head in affirmative. Hadrat Sahib said, "It is time of Asr prayer (after noon)."

Hadrat Sahib recited verses from Holy Quran and explained its meanings in detail. (Chapter 30, Surrah#103 Verses # 1-3)

"I swear by time. Verily the man is in loss. Except those who believe and do righteous deeds and those enjoin with mutual teaching of truth and patience and constancy"

Meantime Malik Gul Nawaz Khan intervened and requested Hadrat Sahib that the only son aged 6 months of the Doctor was ill seriously. Kindly pray for his recovery. Hadrat Sahib replied, "Doctor you have reached in time. Go and God will grant him the recovery (repeated it thrice). Thereafter they begged leave for home.

On reaching home in Lahore, the Doctor found that his child was improving and sucking milk from the breasts of his mother. Doctor enquired the incident. His family

told that at the time of ASR prayer (late after noon) the condition of the child became precarious. We were all dismayed. No conveyance was available to take him to the doctor. All of a sudden, the child opened his eyes, smiled and started sucking milk. Since then the child has convalesced. Thereafter almighty Allah blessed him with two more sons. All are alive and are healthy.

INCURABLE CURED

Muhammad Akbar of Kot Soofian (near Balloki Head works District Qasur) was going for drinking water to his pair of bullocks from the tube well. He was moving ahead holding strings in his hand. One bullock lifted him up on his horns and smited him on the ground thus his spinal chord fractured.

After initial treatment, he was shifted to Meo Hospital Lahore for treatment. He remained there for many days but found remote chance of his recovery, as the Doctors were not hopeful in view of his complicated fractures. His younger brother Amanat Ali, an old disciple, called on Hadrat Sahib and requested for the

recovery of his brother. Hadrat Sahib prayed for him and he recovered soon. He left for home and started doing agriculture work again.

NOT TO USURP ORPHAN'S PROPERTY

Mistri Abdus Sattar of Renala Khurd (District Okara) stated that one day he called on Hadrat Sahib and saw a man sitting under the tree in front of the corridor of the residence. Hadrat Sahib asked Mistri Abdus Sattar to go out and enquire from him the purpose of his visit. He despite lot of efforts declined to disclose his purpose of visit and requested to disclose his problem in camera to Hadrat Sahib. Mistri Abdus Sattar reported the matter to Hadrat Sahib accordingly, who replied that he never talked in camera and would like to listen him in public. Hadrat Sahib further disclosed, "In fact he wants to marry a widow in order to dispossess her from her property. How can I allow him to possess the property of Orphans? This is an un-Islamic act and I do not want to become a party. Ask him to go. I will not meet him." Mistri Abdus Sattar

conveyed him the message who left for home without seeing Hadrat Sahib.

BREED CHECKED.

Muhammad Ismail of Chak No.11/11L Tehisl Okara, called on Hadrat Sahib and requested, “Sir I have one son and six daughters. Kindly bless me with more sons.” Hadrat Sahib replied smilingly, “Your father and grand father were also the only sons of their parents. What should I do now”. Muhammad Ismail was a witty man. He prompted to say that he had not come to get his breed checked. Hadrat Sahib smiled and prayed for 4 sons. Thereafter God blessed him with 4 sons more.

SAVED DISCIPLES OF COLOSSAL LOSS

Muhammad Abdullah along with his friend Abdul Hamid went to Chichawatni (District Sahiwal) for some work. Abdul Hamid had been ill for many months. They decided to go to village Hadrat Karmanwala (District Okara) to see Hadrat Sahib for

supplication. When they reached Hadrat Karmanwala Sharif they were told that Hadrat Sahib had gone to Lahore and was putting up with Seth Muhammad Shaffi on Mohni Road.

They reached Lahore and called on Hadrat Sahib. They decided to return to Chichawatni by Khaiber Mail, (scheduled to leave Lahore by 20 Hrs) after seeing Hadrat Sahib.

When they reached the residence of Seth Muhammad Shaffi, the audience had dispersed and Hadrat Sahib had gone to bed. Hadrat Sahib rose up at 22 Hrs and the two persons who had come from Chichawatni were sent for. Hadrat Sahib prayed for them and suggested a medicine for treatment of Abdul Hamid. Later on they were allowed to go back. In the morning they came to know that Khaiber Mail Train which they wanted to board had collided with another Oil Express train standing at Okara Cantt Railway station, resulting in colossal loss to human lives. Then they understood the mystery as to why they had not been allowed to go at late night.

ALLOTMENT OF HOUSE

One day Muhammad Tufail Chohan called on Hadrat Sahib and beseeched for allotment of his house permanently. Hadrat Sahib consoled and advised him to appeal against the orders of lower courts before the Chief Settlement Commissioner Lahore and appear in person. Chief Settlement Commissioner Lahore after securitizing the documents informed that the name of his town from where he had migrated to Pakistan does not exist in the Gazette and as such he was unable to help him. He started weeping before the Chief Settlement Commissioner. The Officer advised him to be patient and asked him to trace the name of his town from any Gazette and put up to him. At this critical juncture he remembered Hadrat Sahib. All of a sudden he was intuitioned and went to a Public Library and requested the librarian to provide him with the gazette of year 1940. In a state of bewilderness he opened the gazette and to his astonishment, found the name of his town printed on the same page. He happily obtained an attested copy of that page of gazette and placed it

before the Chief Settlement Commissioner. The officer examining the gazette accepted his appeal and allotted him the house permanently. Next day he went to Hadrat Sahib who seeing him asked, “Have you obtained the house”. Thereafter he returned home merrily.

LEST THE COURT MAY ADJOURN

An Army officer of Aumbala Cantt (after migration to Pakistan in 1947) settled in Jhang. In 1961, he along with his Pleader went to Sahiwal to file a suit in a case there. When he passed by the Karmanwala village he saw Hadrat Sahib sitting under a Kikar tree in the courtyard of the mosque. Seeing him he could not resist going to Sahiwal, without paying homage to Hadrat Sahib. He alighted from the car (his Pleader remained sitting in the car) and went to Hadrat Sahib. Seeing him Hadrat Sahib said, “You have come after a long time. How are you and where are you going to.” The officer disclosed the purpose of his visit to Sahiwal. Hadrat Sahib gazing at his face said, “Go

immediately, lest the court may adjourn. Your companion is also awaiting you in the car.” He apologized for shaving his beard and promised to be careful in future. They left for Sahiwal. Hardly had they reached court room when the court was to adjourn. They went in and placed their appeal before the judge who examining the papers, accepted it immediately.

BLESSING OF A SON

A doctor in charge of Civil Hospital Pakpattan had six daughters and no son. One day he called on Hadrat Sahib in Chak No.36/SP (near Pakpattan) duly boarded with all his six daughters in a Tonga, and presenting them before Hadrat Sahib for grant of brothers to his daughters. Hadrat Sahib smiled and said, “God will bless him two sons.” After sometimes he was blessed with two sons by the Blessing of almighty Allah.

CHANGE IN DESTINY

Peer Jalil Shah of Wan-Radha-Ram (District Qasur) along with his friend called on Hadrat Sahib at the eve

of annual death anniversary (Urse) of Baba Farid-u-Din Ganj-Shakr (Allah be mercy on him) at Pakpattan. At the time of his appearance Hadrat Sahib was listening to the request of an old man, who was complaining against his son-in-law, that he was going to marry another woman, as his daughter did not bear any child. Hadrat Sb. asked Peer Jalil Shah to pray for the old man. Peer Jalil Shah said, "Sir, we too have come for the same purpose as my friend has two wives and both are issue less." Hadrat Sahib raised his hand for supplication and other also followed suit. Hadrat Sahib said, "let us pray for all of them. Baba Farid-u-Din (Allah be mercy on him) for sake of this day (Urse) will grant prayer of every one today." Hadrat Sahib raised his hand for supplication and all the audience followed suit. After sometime both wives of the companion of Peer Jalil Shah bore sons although for the last many destinies, there had been only one son in their breed. The daughter of old man also gave birth to a son. All the families then lived happily.

A GREAT SAINT

Ch. Nazir Ahmad Settlement Commissioner Multan narrated his own events. He said that during his academic carrier, while he was studying in post Graduate class in F.C. college Lahore, had developed an urge of mysticism in his mind. Being enchanted with esteemed personality of Hadrat Sahib and finding him a perfect follower of Sunnah, wished to see him for his reformation. He went to village Karmoowala (India) and pledged on him. He started leading Islamic way of life. One day he said to Hadrat Sahib that all his daily routine worships were attended to regularly except that of TAHAJJAD prayer. Hadrat Sahib told it would also be managed.

At night when he was asleep, Hadrat Sahib at TAHAJJAD time physically entered into his bed room and stood him up. He got up and looked around but found nothing. It continued to happen 3 days consecutively and there after he heard the voice of Hadrat Sahib saying, “Now you should get up yourself punctually and I may not to have come for this purpose

again.” Since then he has been offering his Tahjjad prayer punctually.

After qualifying P.C.S. (Punjab Civil Service) examination, he was appointed as Magistrate in Lahore. One day he met Hadrat Sahib in Lahore, who asked him to come down to Sahiwal. Consequently he was transferred to Sahiwal within a couple of days. Being satisfied with his performance of work, his boss Ghias-ud-Din told him that he would not allow him to go to Sahiwal and would get his transfer orders cancelled. Ghias-ud-Din, his elder brother was working as Chief Secretary to Govt. of Punjab in those days and he approached him for cancellation of transfer orders. But his elder brother showed his inability to do so, as he had received a directive from Governor of West Pakistan stating that transfer orders of the officials issued so far should not be cancelled. He returned and told, “Your spiritual guide is a great saint. Please go and join Sahiwal”.

RECOVERY FORM A SERIOUS BRUISE

Once Hadrat Sahib was putting up in Lahore at the residence of Seth Muhammad Shafi. Soofi Barkat Ali, a disciple of Sandha Kalan (a Mohalla of Lahore city) called on him and extended him invitation for dinner. Hadrat Sahib accepted it and directed him to bring meal there. When the dinner had been ready and was to be dispatched, a man came running to Soofi Barkat Ali and said that his son Inamullah had fallen from the roof of Mosque and had received serious injuries in the head. Soofi Barkat Ali replied, "He will return soon after serving dinner to Hadrat Sahib." When Soofi Barkat Ali reached the residence of Seth Muhammad Shafi, Hadrat Sahib was ready to depart. He was directed to hand over the dinner to one of his disciple in the car. Mean while another person approached Soofi Barkat Ali and told that his son was lying in coma, in precarious condition. Hadrat Sahib heard their whispering and enquired about the same. The man replied that elder son of Soofi Barkat Ali had fallen down from roof and was laying in precarious

condition. Hadrat Sahib asked Soofi Barkat Ali that you had not informed me about this accident. Hadrat Sahib kept quiet for a while (sitting in the car) and said, “Go and treat him. He will be alright.” Consequently the boy was rushed to Meo Hospital Lahore and remained under treatment for some days. Thereafter on recovery he was discharged from hospital.

EYE SIGHT RESTORED

Syed Imam Ali Shah of Kahna-Nau Gajjumatta (Lahore) stated that the eyesight of his younger sister failed and after under going a surgery operation in Meo Hospital could not be cured. She felt pain badly in the eye round the clock. On the advice of his elder sister, he decided to shift her to Okara for treatment. Before going to Okara he called on Hadrat Sahib and disclosed his purpose of visit. Hadrat Sahib told, “Don’t worry. No need for her re-operation. She will be soon alright and eyesight will be recovered.” On the next day when he returned home, he found his sister in

improving condition. She had been relieved of the pain also. Her eyesight started restoring gradually. After a few days she was fully cured.

NO DAMAGE TO PROPERTY

Syed Imam Ali Shah further stated that once in summer season there had been torrential rains in the area and he had gone to Hadrat Sahib. His spiritual guide asked him to stay on till such time the courtyard of mosque is properly filled with borrowed earth. It took almost 3 weeks time to complete the work. During this period, a relative of Syed Imam Ali came and told him about the position of heavy rain fell in the area. He said, “Storm water is running in the abadi and his house faces danger of collapse. You should go back to take care of your property.” Syed Imam Ali Shah went to Hadrat Sahib and told him the whole situation. Hadrat Sahib said, “You have to stay here for some more time. Only a five feet portion of pardah wall of the house had collapsed. There is no more danger to the house. God will bless you agriculture land also.

”Syed Imam Ali Shah complied with. He thought that he had no sources to purchase the land, how it could be possible to purchase it. On return home, he found about 5’ ft portion of outer wall had fallen and the rest of the house was quite safe. Storm water had receded and God blessed him to purchase some more agriculture land at a very nominal price also.

GOD FORGIVEN US ALL

Syed Imam Ali Shah further narrated that he used to call on Hadrat Sahib on every 27th of the Ramadan. One night of 27th Ramadan, Hadrat Sahib sent for him and said, “Peer Jee, go to mosque and offer six Nawafils (voluntarily offering of prayer) as under

1 Two Nawafils for the sake of Allah.

2 Two Nawafils for the sake of Holy Prophet (Sal Allah-Ho Alehe Wasallam).

3 Two Nawafils for me.

He complied with and informed him accordingly. Hadrat Sahib told, “Peer jee, for the sake of Blessing

of this night. Almighty Allah has blessed us with his infinite Divine Mercies and has forgiven us all”

AFFECTION FOR THE DISCIPLE

Hashmat Khan was a Professor in Govt. College Faisalabad. On certain issues, his Principal became annoyed with him and wanted to sack him. He visited Hadrat Sahib with his friend Muhammad Hussain But, Professor of the same college. The latter brought the matter to the notice of Hadrat Sahib who said, “Don’t worry. Almighty Allah will set the things right.” They returned to Faisalabad.

Principal of the college became more annoyed and started coercing him. Professor Muhammad Hussain Butt again brought this situation to the notice of Hadrat Sahib through a letter. Hadrat Sahib replied, “Principal will soon be transferred and he will step in to his shoes.” After a few days, Principal was transferred and Hashmat Khan was elevated to the post of Principalship. He took over the charge of this post in a few days.

CAUTIONED DISCIPLE FOR CAREFULNESS

Sh. Qmer Din stated that he called on Hadrat Sahib one day and sought permission to go to Karachi to purchase cloth (he was a cloth merchant). Hadrat Sahib allowed him to go and cautioned him to be careful of the pickpocketers as there had to be huge rush in Karachi. He went to Karachi and purchased five bales of cloth. One day he wanted to go for a walk. He boarded a bus. It was fully packed. On the demand of ticket by the conductor, he put his hand in to his pocket to take out money for purchasing ticket but surprisingly he found to have had his pocket been cut by the pickpocketer. But at the same time with the blessing of Hadrat Sahib the entire money put in the pocket was safe in one corner of the pocket.

Sh. Omer Din further narrated that one day he boarded Govt. Transport Bus from Renala Khurd for Hadrat Karmanwala Shariff and he seated close to the Driver. The Driver asked him whether he was going to Karmanwala to see Hadrat Sahib. He said, "Yes". The driver said, "He also wants to meet Hadrat Sahib for

invoking prayer for his acquittal from a suit. He disclosed that a few months ago a passenger had been crushed to death under his bus, and was thus facing trail in the Court”. Omer Din went in and requested the purpose of driver’s visit also. Hadrat Sahib allowed him to go and said that the Driver would soon be acquitted of the case. After a week the case of driver was fixed for hearing. The Judge heard the arguments and acquitted him of the case.

BLESSING OF DAROOD SHARIFF

A religious scholar of Lahore reading a book entitled Khazeena Maarfat, that if a person sends Blessing on Holy Prophet (Sal Allah-Ho Alehe Wasallam) by reciting ‘Darood Khazrie’ 500 times at night, he will be blessed with the sight of Holy Prophet (Sal Allah-Ho Alehe Wasallam) in a weeks time. So in compliance there to he started sending Blessing of Darood Khazrie 500 times at night on the Holy Prophet (Sal Allah-Ho Alehe Wasallam). After one week he

was blessed with the sight of a hand some spiritual person.

After a few days, his friend Haji Muhammad Hussain told him that Hadrat Sahib Karmanwala is visiting Badshahi Mosque (Lahore) today. Let us go there to see him. When they reached, the religious scholar noticed very carefully the striking resemblance of Hadrat Sb's personality with that of the person he had dreamt in the dream a few nights ago, (to whom he had percepted to be Holy Prophet (Sal Allah-Ho Alehe Wasallam). He promptly recapitulated the saying of Holy Prophet (Sal Allah-Ho Alehe Wasallam), that the religious scholars are the successor of Holy Prophet (Sal Allah-Ho Alehe Wasallam). Therefore Hadrat Sahib Karmanwala is the real successor and assistant to Holy Prophet (Sal Allah-Ho Alehe Wasallam) now-a-days.

DESIST FROM UNLAWFUL MEANS

Peer Qudratullah an old disciple, stated that one day he was sitting in audience under the shade of a kikar tree

in the compound of the mosque. Two persons alighting from the car came in and placed their problems before Hadrat Sahib In return Hadrat Sahib told a medicine for use and allowed them to go. They wrote the prescription on a paper and requested for preventive measures. Hadrat Sahib advised, "Distinguish between legal and illegal things." They probably had not comprehended the sense of the preventive measures advised but repeated their request again. Hadrat Sahib resented, "What ever I say, you don't follow and ask for preventive measures again and again." They went out. Later on, it was disclosed by Hadrat Sahib that they were black marketers and hoarders. They were instructed to distinguish between lawful and unlawful means.

SAINT OF ANCIENT TIME

Haji Bashir Ahmad of Faisalabad stated that Hadrat Sahib used to attend the annual death anniversary (Urse) of Khawaja Noor Muhammad Mohaarvi (Allah be mercy on him) at Chishtian, District Bahawal Nagar

every year. In 1962, he happened to accompany him to the function. He stayed at C.R.H. Chisthtian, and finding an opportunity of loneliness, started pressing the legs and feet of Hadrat Sahib. When he had just started pressing legs, Hadrat Sahib said, "O Boy! My whole body is bitterly cold." Such remarks had been heard from him earlier also. Encouraged with his gesture of affection, H.Bashir Ahamd requested that he had read an event from a publication of Hadrat Sultan Bahoo (Allah be mercy on him) that from hundred and thousands Friends of Allah, only a few of them reach the status of absorption in the affinity of None-the-less and out of such saints a very few attain the status of absorption of Illa-Allah. Those who attain the status of Illallah their bodies remain hot. Out of those personals that are blessed with the status of Illa-Allah. only a very few are absorbed in the affinity of Reality of Hadrat Muhammad Rasool Ullah (Sal Allah-Ho Alehe Wasallam) the bodies of such Holy saints remain always chilled. On hearing him Hadrat Sahib smiled

and advised to repeat this statement again. He complied with.

In another sitting when he was present in his audience, Maulve Muhammad Ikram (author of Madon-e-Karam Book) came in and Hadrat Sahib asked him to repeat the same statement. He reiterated and Maulve Muhamamd Ikram was also overjoyed.

It means that Hadrat Sahib enjoyed the esteemed status of the reality of Holy Apostleship (Sal Allah-Ho Alehe Wasallam).

H. Bashir Ahmad further stated that he read an other event in a Book entitled Zikre-Khair (written by Maulana Mehboob Alam) that one day who so ever entered in the audience of Saien Tawakal Shah Ambalvie (Allah be mercy on him) seeing him fell prostrated. Since Saien Tawakal Shah Ambalvie (Allah be mercy on him) was against such things, the author of book (Mehboob Almam) enquired about this un-usual happening from Saien Sahib at a later time. The saint explained that on that date who so ever called on

him prostrated because the reality of Quaba (House of Lord) had be-fallen upon him.

The narrator stated that he was much impressed with this event and he decided to get it confirmed from Hadrat Sahib. On his next visit Hadrat Sahib expressed, “Some person remain absorbed round the clock with the reality of House of Lard and their capacities are very accommodative and manifestation luster are absorbed so gently, that such things remain obscure from the audience” Then he understood the status of Hadrat Sahib.

H. Bashir Ahmad further stated that he read another event in the same book Zikre-Khair that a Holy saint went to an oven to bake his breads. There was great rush on the oven and the lady baking the breads informed him that she would bake his loaves on his turn.

That Holy saint, a few yards away sat to wait for his turn. He meditated, so as to make use of the available time for remembering Almighty Allah. After a few days the resident of the locality found that the sacred

saint had not got up and taking him to be dead, raised a dome around the Holy saint. They engraved this event on the wall of the dome. After passage of century's time, a King while hunting passed by this dome and read the inscription on the wall The King opened the door and a few small clods of earth of dilapidated roof fell on the body of sacred saint, who instantly woke up and enquired, "Have the loaves been baked." The King replied, "Sir! Centuries have passed. There is neither that locality nor any lady of oven." The old saint replied, "Shut the door." It was complied with and the King took his way.

The narrator further told that once he entered in the audience of Hadrat Sahib and wished to seek clarification of this event. Hadrat Sahib told that there are some saints who meditate for a while and the entire universe meets the dooms day, resurrection takes place and so on so course. Such persons are the controllers of the universal affairs and are great authorities.

Hadrat Sahib also used to meditate for a while daily after Morning prayer and it therefore amply shows the

similarity of the status of Hadrat Sahib with that of the ancient saints.

GUARDED AGAINST ATTACKS OF WITCH

Sh. Mohammad Younis of Mouza Luliyani (District Qasur) stated that he along with his father Haji Muhammad Ibrahim called on Hadrat Sahib on one Friday of 1964 to offer Friday prayer. On reaching Hadrat Karmanwala Shariff village, it was informed that Hadrat Sahib was sitting in the courtyard of his residence and meeting the mob. Hurriedly they reached the residence, when all of a sudden they were thwarted at the main gate by an attendant and directed to stay outside. Having dismayed we sat under the shade of NEEM Tree standing in front of the main gate. They sat there for a couple of hours when they were sent for. Hardly they had reached in the vicinity, when Hadrat Sahib addressing them said, "A wicked witch has been chasing you since your departure from Laliyani home, in order to harm you. She was still in your pursuit when you were entering the gate and you may be

feeling unhappy with my daunting remarks. But it was that wicked witch who had been snubbed to buzz off (and not you). Thank God you remained un-heart."
This is how Hadrat Sahib took care of his visitors.

DIVINE REWARD OF HAJJ

Hafiz Abdul Khalique of Mouza Jewaher wali (Distt: Bahawlnagar) stated that his father Hafiz Rehmat Ullah (Late) had narrated the following:-

Hafiz Rehmat Ullah once requested Hadrat Sahib to go on Haj. Hadrat Sahib replied, "Hafiz Jee, teaching Holy Quran to a student amounts to Divine Reward of ONE HAJJ. So you should continue teaching The Holy Quran to your students."

Next year his father again desired to go on Hajj and went to seek permission from Hadrat Sahib. Hadrat Sahib replied, "Hafiz Jee, I have not performed any Hajj. You may pass through the one door of the Jewharwali mosque (drawing line plan sketch of the mosque on the ground (although Hadrat Sahib had never visited this village) to that door and will be thus

Divine Rewarded of circumambulation of House of God. As regards the visit to Madina Shariff, almighty Allah will bless the same also. Hafiz Rehmat Ali abandoned his idea of going to Hajj and complied with the orders of Hadrat Sahib. He did not only himself but also to many other villagers of Mouza Jewaherwali (Distt: Bahawalnager) enjoyed the graciousness of the sight of the Holy Prophet (Sal Allah-Ho Alehe Wasallam) while passing through that doors of the mosque.

BLESSING FOR ALL DISCIPLES

Mr.Ata-Ullah of Bajra Garahi (Sialkot) stated that they were 36 persons engaged on the uprooting and clearance of wild growth from the agriculture land situated in Chak No.36/S.P. (District Pakpattan) during 1962. Syed Usman Ali Shah Bukhari (Allah be mercy on him) younger son, was deputed by Hadrat Sahib to supervise the work. Hadrat Sahib used to visit the site and see his son every Sunday.

It was a Sunday and Syed Usman Ali Shah (Allah be mercy on him) visited uprooting process of a big tree and desired that this tree be removed only and thereafter taking bath may ready themselves to receive Hadrat Sahib. After a couple of hour Syed Usman Ali Shah (Allah be mercy on him) visited the site again and found that the stem of tree was abnormally huge and despite lopping off all branches could not be up rooted. Syed Usman Ali Shah (Allah be mercy on him) alone pushed the stem aside and asked us to prepare ourselves for receiving Hadrat Sahib immediately.

We all went to the tube well, bathed, changed our dresses and started waiting for the arrival of Hadrat Sahib. After some time he arrived and sitting on the bed, enquired about our welfare. One of our companion was in-disposed, who stood up and requested for his recovery. Hadrat Sahib asked Syed Usman Ali Shah (Allah be mercy on him), “Peer Jee invocate Allah for his recovery.” But he hesitated and beseeched Hadrat Sahib for the same. Then Hadrat

Sahib (Allah be mercy on him) raised his both hands (we also joined him) and benisoed as under:-

"O! the Almighty Allah for the sake of Holy Prophet (Sal Allah-Ho Alehe Wasallam) kindly Forgive all my Bailees (disciples) who are present, absent and all those who are alive or dead and who are yet to join my line of mysticism till the day of Judgment. Ameen.

Thereafter we all dispersed.

QUTUBUL-IRSHAAD OF TIME

Seth Muhammad Shaffi of Lahore stated that he used to visit Data Darbar shrine to pay homage daily. One day he requested while meditating Data Sahib, "Who is Qatub-ul-Irshad now-a-days". Data Ali Bin Usman Hajweri (Allah be mercy on him) replied, "Out of the deceased, the Chief Executive Head of spiritualism is Syed Abdul Qadir Jeelani (Allah be mercy on him) of Iraq and amongst the alive, Syed Muhammad Ismail Shah Bokhari alias Hadrat Karmanwala (Allah be mercy on him) of Pakistan."

SOLUTION OF A PROBLEM

Maulvi Muhammad Saeed, Khateeb Masjid Data Darbar in 1960 was involved in a complicated religious problem and remained in fix for many weeks. At last he decided to visit Hadrat Karmanwala for the solution of his problem. He came here and Hadrat Sahib asked him to be-seated close to his bedding. He complied with. Hadrat Sahib asked him to catch hold of that book lying in his book shelve and open at page so. Maulvi Muhammad Saeed complied with. To his astonishment the problem, which had engaged his mind for many weeks ago had been elabourately explained on that page. Then Hadrat Sahib enquired, "Has your problem been solved." Maulvi Muhammad Saeed replied in affirmative, but he was unable to understand the degree of his intutionary powers.

ACQUITTED OF SENTENCE

Mhammad Bashir Bhatti of Village Gajjumatta (Lahore) stated that once he was involved in a litigation case and was awarded 3 years imprisonment.

The lower Court rejected his bail application and was then sent behind the bars. In the jail he remained much worried. He remembered a saying of Hadrat Sahib. When ever you suffer from a problem, remember me He woke up at night and beseeched Hadrat Sahib for help weapingly. In the morning his case for bail application pending adjucation before the District and Session Judge Lahore came up for hearing. The learned District and Session Judge heard the case and filed it, thus acquitting him of all the charges. He was then released.

MERCY OF YOUR MURSHID

Maulvi Maqsood Ahamd of Bajra Garahi (District Sialkot) stated that one day he went to Sialkot city to know the result of his son, who had appeared in B.Sc Examination. Finding him successful in examination, he decided to call on a local saint Saien Muhammad Din in the city.

On his way he became fickle minded, whether to go there or not. But determinedly he reached there. Saien

was busy in his work. Seeing him he left the job and said, "All this Mercifulness coming to you, me and others is from Hadrat Karmanwala because he is Qutubul-Irshad of the time (Chief Executive Head of spiritualism)".

STATUS OF AUTHORITY

Saien Noor Muhammad alias Billianwala consecrant of Lahore stated that he had felted on Mian Sher Muhammad Sharakpuri (Allah be mercy on him) and after his sad demise, remained confined to his room consecutively for many years. There after he started visiting Hadrat Karmanwala and in return Hadrat Sahib treated him very affectionately. One day Saien was sitting alone in his audience, when Hadrat Sahib holding his hand asked, "Do you know who is the Chief Executive Head of spiritualism now-a-days. Saien veneratedly replied, " It is my firm belief that the Holy Prophet (Sal Allah-Ho Alehe Wasallam) has blessed upon you his munificence in abundance and you now enjoy this status of Chief Executive Head

(Qutub-ul-Irshad) of spiritualism today.” Hadrat Sahib smiled and kept quiet for sometime.

QUTAB-UL-IRSHAD OF TIME

Ghulam Husssain (District Jehlum) stated that in 1956, he happened to go to Mianwali in connection with his business affairs. He offered his night prayer in a Mosque of grain Market and Tahajjad was also offered there. At about 2‘0’-clock he saw two persons sitting in the mosque and discussing the activities of a person. One of them said, “He looked like Sikh (non believer) and spy because he does neither do any work, nor he begs alms”. The other man said, “He is not a Sikh. He belongs to Malakand Agency (N.W.F. Province) and is Pathan. He is Qalandar of the time and has been appointed here for the discharge of his spiritual obligations.”

On hearing this conversation I became alert and went to them to enjoy their company. One of the person enquired me, “Whether do I live here?” I replied in negative and said, “ I belong to District Montgomery and reside in Chak No.23/5L Tehsil Okara, at about 10 K.M off Hadrat Karmanwala village”. One of them asked me, “Have you ever been to Syed Muhammad

Ismail Shah." I replied, "I mostly offer my Friday prayer in his mosque." He emphatically asked me to go there regularly. His companion enquired him, as to who was that Peer (spiritual guide)? He replied, "He is a Qutabul-Irshad of the TIME".

BOY REPATRIATED

Syed Zahid Hussain (Khateeb of a mosque in England) stated that he was once sitting in the audience of Hadrat Sahib a man entered and said that he has migrated from India and all his family members had been martyred by Hindus/Sikhs except one son, whose whereabouts are not known. Kindly pray that he may get his son repatriated. Hadrat Sahib said, "Go, Allah will send His Mercies on you." He insisted that he would not go, unless he gets his son repatriated.

After a short while adverting to him Hadrat Sahib again bade him to go, but he insisted to stay on till he gets his son. Hadrat Sahib got incensed and directed his followers to send him off. Ultimately he left for his

home. As soon as he reached the pacca road out side the Karmanwala village he saw his son standing there. On enquiry, the boy told that he was grazing the buffalos of a Sikh in Augra (India). A white beard splendid person met him and asked him, whether he wanted to see his father? The boy said, "Yes". That splendid personality lifted him up and threw him here. The man caught hold of his son and returned to Hadrat Sahib for presentation. On seeing him, Hadrat Sahib told his followers, "That man has again come. Turn him out." It was complied with. But the boy seeing Hadrat Sahib shouted that he was the person who had brought him here.

CONFERMENT OF CALIPHATE

Haji Muhammad Ramzan alias Ramzani stated that he heard the following from Hadrat Sb:-

In obedience to the directions of Syed Sharf-ud-Din Chisti (his first Murshid) and on the advice of a consecrant Majnoon Shah living in the vicinity of Karmoonwala village (India) he went to Sharakpur

(District Sheikhupura) to see Mian Sher Muhammad, Chief Executive Head of Spiritualism (Qutubul-Irshad) and pledged on him. After completing his mystic journey, Mian Sher Muhammad desired for conferment of the highest Degree of award of mysticism i.e. caliphate on him. Hadrat Sahib requested that he would gladly accept this honour but subject to the following three conditions:-

1 None of my disciple may be hellish.

2 None of my disciple may be destitute.

3 Forgotten.

Mian Sahib on listening these terms deferred the matter till next morning. On the next day Mian Sher Muhammad (Allah be mercy on him) after Morning Prayer, sent for him and said, “Shah Jee Baat Bun Gayee” (the issue has been solved) the Holy Prophet (Sal Allah-Ho Alehe Wasallam) has conceded to your demand”. There after he was conferred upon the honour of caliphate.

ANGELS DESCEND

Haji Muhammad Ramzan alias Ramzani stated that, after night prayer, he used to lay prayer mats in 3 or 4 rows daily. One day Hadrat Sahib asked him, "Why do you lay these prayer mates in the night. During day time the people see him and who visits him in the night?"

He instantaneously replied that angels descend and sat on these prayer mats in the night. Hadrat Sahib smiled and said, "Nobody enters in the morning and what to speak of descending of angels at night"

VIEWS OF A CONSECRANT

The author while serving in Bahawalnagar City set out to Hadrat Karmanwala Shariff (Okara) to attend 5th annual death anniversary (Urse) of Hadrat Sahib in December 1971. On way he came across a consecrated person Syed Ahmad Shah (Allah be mercy on him) who enquired as to where he was going to. He replied that he was going to attend the annual function (Urse) of his Murshid." He enquired, "Who is your Murshid." He replied, "Syed Muhammad Ismail Shah

alias Hadrat Karmanwala.” He said, “He is an Aftaab-e-Walayait (sun of spiritualism) and pay my Salam to him also”

TRIBUTES OF A SAJJADA NASHEEN

Once Syed Khadim Hussain Shah Sajjada Nasheen of Astaana Alia CHOORAH SHARIF (District Attock) on return from Sahiwal called on Hadrat Sahib in 1964 to pay homage. Hadrat Sahib was relaxing under the shade of a Kikar tree in the compound of the Mosque. He enjoyed his company for some time and then begged leave.

After paying homage to the great saint the Sajjada Nasheen said to one of his accompanying follower Ch .Ghulam Rasool of Sahiwal, “Hadrat Sahib Is a great saint and is a SHAMS-E-WAQUT (sun of the time) of the world of mysticism. Pay homage when ever you find convenient.”

PREDICTION OF MIGRATION

Ch. Allah Bukhsh an old disciple and Attorney General of Hadrat Sahib stated that documents of Attorney

Powers of Hadrat Sahib were to be executed before the Registrar in Ferozepur District, much earlier before independence of Pakistan. Hadrat Sahib directed that District Montgomery be also added in the document along with District Ferozepur for looking after the affairs of his property. At that time no landed property was held in District Montgomery but Hadrat Sahib desired the addition of District Montgomery in the documents. After independence, agriculture land was allotted in Tehsil Okara and Arifwala of District Montgomery and thus this legal document remained valid in Pakistan as well.

COUNT YOUR FAMILY

Ch. Allah Bukhsh had migrated to Pakistan with Hadrat Sahib, while his family members remained in India for a few weeks later. One day Allah Bukhsh was worried about his family members and started weeping for the welfare of his family members. Hadrat Sahib consoled, “Ch. Jee. Don’t worry, you may count all your family members including the kids, when they

reach Pakistan.” Also narrated an event that once upon a time a merchant was carrying his goods on a ship to some other country. There was huge storm in the sea and the Captain of the ship declared it a dangerous situation, to all the persons boarding the ship. In utter disappointment, the merchant remembered his spiritual guide and invoked for help.

His spiritual guide heard his cries and pushed the ship aside, thus the danger of storm was over. The sea water fell down from his sleeves on the ground. The audience seeing this water inquired their Peer (spiritual guide) who told that a ship of his disciples had struck in the storm water of sea and he had pushed it out

On the next day Hadrat Sahib sent Ch.Allah Bukhsh along with Soofi Noor Alam to search for his family members at Qasur (Ganda Sing border). When they reached Qasur they found that all the family members had reached safely. Ch. Allah Bukhsh inquired his family, as to how did they cover the journey. They narrated an incident of the same night when Hadrat Sahib told the event that their boat had entered in the

main stream of storm water of River Sutluj and were confronting dangerous situation with little chances of safety. All of a sudden, their boat struck in the mud and we alighted and wading through water, reached the bank safely.

Surprisingly said that Muhammad Nasrullah 3 day's old kid wrapped in clothes fell in the river from the lap of his mother and she did not know of his fall in the hour of distress. When the boat had struck in the mud a small bundle of clothes was seen floating in the swirled water. One of the family members caught hold of it, unwrapped the bundle and found 3 days old kid, Nasrullah, wrapped in the clothes. He was alive. Hadrat Sahib had said to Ch. Allah Bukhsh that he may count all his family members including newly born babies.

ENCOMIUMS ENLIGHTEN SPARK

Malik Sardar Muhammad of Lahore stated that once he was enjoying the company of Hadrat Sahib at the residence of Seth Muhammad Shaffi. Hadrat Sahib

was listening to the encomiums of Holy Prophet (Sal Allah-Ho Alehe Wasallam) with full concentration and devotion. I was distracted and thought that listening of encomiums was also a kind of Samaa to which Naquashbandi line is opposed. After listening encomiums, Hadrat Sahib addressing him advised that there is a Light of faith in each heart (Qulib) and this Light is sometime encrusted with evil deeds while the spark of light remains embedded. In order to enshine this spark of light, listening of encomiums is essential. It promotes the affection of Holy Prophet (Sal Allah-Ho Alehe Wasallam). But in the hearts of those persons, where this spark had distinguished, listening of encomiums does not cut any ice.

RECOVERY OF EYE SIGHT

One day Muhammad Ishaque of Mandi Heera Singh, (District Qasur) called on Hadrat Sahib and requested that the eyesight of his sister had vanished. She has become blind and could not see anything. He requested for the restoration of the eyesight. Hadrat Sahib told

him, “Do not worry. Almighty Allah will restore the eyesight.” He was however advised that honey may be applied in her eyes. While returning home, they had hardly covered a few kilometer distances, she felt her eyes glittering and a few hours later, the eyesight started improving. It took hardly a week’s time, when her eye sight was fully restored.

NOT TO TELL DREAM

Muhamamd Abdullah Naquashbandi of Faisalabad stated that he along with his friend Mirza Abdur Raheem reached Hadrat Karmanwala and offered Friday prayer. After the Friday prayer, Hadrat Sahib addressed a big gathering, “look here, I am telling you a medicine, who so ever takes it for 40 days he will be fully relieved of all spiritual as well as physical diseases.”

The prescription is as under:-

i)	Flowers of Roses	1 Tola
ii)	Anise	1 Tola
iii)	White cumin	1 Tola

iv) Almond (Kernel) Oil 1 Tola

Hadrat Sahib reiterated, who so ever takes this medicine for 40 days shall be relieved of all diseases.

Muhamamd Abdullah Naquashbandi stated that he had hardly taken this medicine for 3 days, when he dreamt a dream. He along with his some friends was in Ludhiana (Indian Punjab). They thought to pay homage to the shrines of Hadrat Sh. Ahmad Sirhindi (Mujjadad Alf Saani Allah be mercy on him) in Sirhind Shariff (India) they went to the shrine and offered 'Fateha'. They were still busy in offering Fateha, when all of sudden the shrine of Hadrat Sh. Ahmad Sirhindi Mujaddad Alf Saani (Allah be mercy on him) disappeared and instead an old man with glittering face was seen sitting there. He was having white turban tied on his head. The beard of that saint was almost black and with only few hair white. He was fond of seeing wreslting. On seeing this sight Abdullah started weeping. The old saint inquired, "Why are you weeping?" Abdullah replied, "I am a lean, thin person and if I am asked to wrestle with this robust person lest

I may not be defeated.” The saint smiled, slapped on his back and asked him to wrestle with this healthy fat wrestler. In no time, he defeated him. Meantime his wife woke him up and said, “Get up and offer your Tahujjad prayer.” He got up and remained confused for some time in fix. He promised not to disclose this dream to any body else.

After 3 or 4 days he told this dream to his friend and soon after he reached Hadrat Karmanwala. On seeing him Hadrat Sahib said, “Such dreams should not have been disclosed to anyone. That man to whom you had witnessed, was Ameer Kalaal (Allah be mercy on him) a great saint of his time.”

REINSTATEMENT IN SERVICE

After a couple of years when Pakistan had come into existence, some high ranking Officers including a Commissioner were suspended by the Governor of Punjab. The officers were charge sheeted. Having dis-satisfied with their replies, they were going to be sacked, The Commissioner apprehending this situation

exploited all possible means, to be absolved of these charges but in vain. Rather the Governor was badly incensed.

One day Commissioner met his old friend, a Railway Officer at Multan Railway station and told him the cause of his tension. They decided to see Hadrat Sahib in this connection. On an appointed day, both the officers called on Hadrat Sahib at sun-set prayer. After the prayer was over Hadrat Sahib asked them to take their dinner and thereafter they would be heard.

Many courses rich dinner was served to them. They were astonished to see all those items; they had discussed in the way to be taken at Okara (at the residence of the Railway Officer). After the dinner was over Hadrat Sahib summoned them and listened.

The Commissioner was extremely worried and was apprehending a major punishment at the hands of Governor Punjab. Hadrat Sahib consoled him and said, “You have rendered meritorious services in the existence of Pakistan and as such the Governor Punjab can not harm you.” The Governor will soon leave

abroad and you will be reinstated. After a few days the Governor was repatriated to England. The Commissioner was reinstated and after completing his remaining service proceeded on retirement honourably.

LIGHT OF ALLAH NEVER REDUCES

Once an audience requested that the Holy Prophet (Sal Allah-Ho Alehe Wasallam) is a part of Light, of the Light of Almighty Allah. Does it mean the Light of Allah is reduced with the delivery of Light to His Prophet (Sal Allah-Ho Alehe Wasallam). Hadrat Sahib in reply there to inquired, "Have you seen the Badshahi Mosque . Tell me what is engraved on the walls of Mosque."

He replied, "Kalima Tayyebah is only engraved." Hadrat Sahib stated that he looked many more significant items engraved there. Discussing he disclosed, " There are 53 steps of stairs, which denote the life span of the Holy Prophet (Sal Allah-Ho Alehe Wasallam) before ascension. There are small 15 cubicals on the eastern side of the mosque which show

the period of boyhood of the Holy Prophet (Sal Allah-Ho Alehe Wasallam). There are 50 cubicals located on northern and southern end of the mosque which tell us the practical life span of Holy Prophet (Sal Allah-Ho Alehe Wasallam) spent in preaching. There are 3 main Halls, which tell us last 3 years of successful carrier of Apostleship.

There are 7 arches (niches) which denote that skies are 7 in number and the centrally dome shows the lofty highness of Providence. There are four minarets which refer to the four Friends of Holy Prophet (Sal Allah-Ho Alehe Wasallam) and indicate their sublime status. There is only one main gate which indicates that there is only ONE door to enter in to Islam. There is no door attached to the central arch (niche) means apastation from Islam is not possible. Addressing that man Hadrat Sahib asked, “Have you become aware of the constructional chracteristics of the mosque now, which hither to-fore were obscure from your mind. Do you understand that light of my knowledge has enlightened your knowledge and my knowledge has not decreased

rather its expression has benefited you as well as the audience. Similarly the transfer of Light from Allah's Light has not resulted in any shortage rather the transfer of light to an authority who could accommodate it was essentially required for the benefit of human kind. It is not fair to compare metaphorically the existence of ONE-NESS of Almighty Allah as the comprehension of ONE-NESS is beyond the scope of imagination."

DUMB STARTED SPEAKING

Syed Muhammad Yasin Shah Najam Naumaani stated that he called on Hadrat Sahib in 1956, when he was serving as teacher in Okara. I along with Maulvi Ameen Sharakpuri (Editor Shama Journal) reached at about noon when Hadrat Sahib was sitting on a bed. We were asked to sit down. Hadrat Sahib asked me to recite on encomium which he had written on way to Hadrat Karmanwala village. After reciting the encomium I being encouraged with his good will gesture, requested that despite spending a married life

for about nine years, he was without any off spring. Hadrat Sahib consoled and said that he would be soon blessed with a son. A son thereafter born and the child reached the age of 6 years, but he remained dumb, despite lot of medical treatments. Although during this period, he had been visiting Hadrat Sahib regularly but he did not think of telling about the dumbness of his son. At last on the persistent desire of his wife, he took his son to Hadrat Sahib and disclosed his desire. Hadrat Sahib affectionately called the boy and showing him mirror said, “What is in the mirror.” The boy seeing his image in the mirror said, “Kaka”. Then Hadrat Sahib adverting to the audience said, “Look here the boy is speaking.” The boy thereafter begged for a banana. He took it, ate and the child started speaking. Najam Naumaani Shah was extremely delighted to see this miracle. Both went home. The whole family of Najam Naumaani was overjoyed to see their son speaking.

ALLEGORICAL PERFORMANCE OF HAJJ

Ch.Muhammad Anwar (Chak No.132/EB Tehsil Burewala) Advocate, Sahiwal stated that his father and Maulvi Bashir Ahmad Imam of Chak No.134/E.B. Burewala had pledged on Hadrat Sahib. Both were friends and used to offer every Friday prayer at Hadrat Karmanwala Shariff. During 1960 after Friday prayer, they were enjoying the company of Hadrat Sahib when he announced, "Who so ever wishes to perform Hajj with me may come duly prepared next Friday and join me for Hajj."

His father due to financial stringencies failed to respond the call, but Maulvi Bashir Ahmad sold his one buffalo and joined the entourage for Hajj (at that time about Rs.7000/- were needed for Hajj expenses).

Thereafter Maulvi Bashir Ahmad along with some more persons in company of Hadrat Sahib set out to Hajj by sea and performed Hajj. After about 3 months time the entourage returned to Pakistan.

Pertinent to add here that Hadrat Sahib did not perform any Hajj during his life time. He performed this Hajj

allegorically. At many other occasions, Hadrat Sahib was seen offering prayers in the House of God and in Madina Shariff as well. So much so he was seen on 21st Jan: 1966, in Janat-ul-Baqueeh Madina Shariff, after his sad demise on 20th Jan:1966.

GLAD TIDING

Haji Ramzan stated that one day in the month of Nov: 1965, Hadrat Sahib after taking bath, was basking in the sun. He was perfuming his mostaches with scent in lovely style when Hadrat Sahib asked; “Do you love me immensely.” He replied, “Yes Sir.” Then Hadrat Sahib said, “Jaa (go) Ramzana, your whole tribe is paradised.” Ramzan was overjoyed to listen this glad tiding.

It is quite interesting to add that there is a dictum of Holy Prophet (Sal Allah-Ho Alehe Wasallam) Hadith narrated as under:-

In my Ommah, there will be certain persons (Friends of Allah-Oliya) who will recommend Forgiveness to tribes on the Day of Judgment. There will be a

category of persons (Friends of Allah-Oliya) who will recommend Forgiveness to the families. There will still be another category of persons (saints) who will recommend Forgiveness to 1 or 2 persons only according to their status.

OBTAINED PERMISSION FROM HOLY PROPHET (Sal Allah-Ho Alehe Wasallam)

During 1956 at the eve of annual death anniversary (Urse) of Mian Sher Muhammad Sharqpuri (Allah be mercy on him) in its conclusive session, one Asghar Ali encomiast stood up to read an encomium. Mian Ghulam Ullah the Sajjada Nasheen of Aastaana Aalia Sharaqpur Shariff stood up and objected him to read as he was clean shaved. Asghar Ali got down from the platform and took his seat in an embarrassing situation and started weeping. Hadrat Sahib took cognizance of this situation and summoned him and enquired, "Do you wish to read encomium." He said. "Yes." Hadrat Sahib asked him to read the laudatory poem provided he would never shave the beard in future. Asghar Ali promised to honour his words. Then Hadrat Sahib allowed him to go to the dais and read the encomium. Mian Ghulam Ullah, Sajjada Nasheen again interrupted him but Hazart Sahib intervened and said that he had obtained permission from the Holy Prophet (Sal Allah-Ho Alehe Wasallam) and as such he may be

allowed to recite. Mian Ghulam Ullah kept quiet and Asghar Ali read the encomium. Thereafter he did not shave and kept the beard according to Sunnah.

HEIGHT OF INTUITION

Mr.Ali Muhammad an old disciple narrated the following event:-

While in 1962, he was enjoying the company of Hadrat Sahib an English dressed student of Govt. College Lahore came and sat besides the bedding of Hadrat Sahib. He was profusely perspiring. Hadrat Sb asked one of his disciples to bring whey for him. It was complied with and a bowl full of whey was presented to the boy. He felt reluctant to take up the whole but Hadrat Sahib soon intervened, "May take it as much you like, and remaining quantity will be taken by others." He took up as much as he could and the remaining whey was given to others in audience. After drinking to his fill the boy said, 'Pur Baash' i.e. fully satisfied.

Then Hadrat Sb enquired the boy as to how it was 'Pur Baash'. The boy was taken aback to listen Pur Baash. He stated that a few months ago a trip of our college students went on excursion to Murree. On way back we visited the shrine of Peer Mehr Ali Shah (Allah be mercy on him) of Golraa Shariff. After paying homage at the shrine we went to Sajjada Nasheen for Salam and supplication. The respected Sajjada Nasheen asked one of his followers to serve us with Rooh Afzaa Syrup as it was very hot and all the students were feeling awe fully thirsty. It was per chance that the service of syrup started from me. I could hardly finish a big glass of syrup, when I said 'Bus' (that is all). According to the traditions of Golraa Shariff, who so ever after taking any edible item utters 'Bus' (that is all)he is served with more edibles. I was unaware of this tradition and on saying 'Bus' I was given one more glass of syrup. I could hardly and reluctantly take it and again said 'Bus'. The follower presented 3rd glass of syrup and I felt awkward and embarrassed as hither to fore two glasses were swallowed with great

difficulty. The follower insisted vehemently to drink the 3rd glass of syrup. On seeing my plight an audience whispered in my ears, say ‘Pur Baash’ and not ‘Bus’ after taking this glass of syrup. He took the 3rd glass with much difficulty and said ‘Pur Baash’. It is how he was saved of this situation and the turn of the next boy fell.

Hadrat Sahib said that the disciple of Golara Shariff did not understand the meaning of ‘Bus’ otherwise he would have not offered you another glass of syrup. Hadrat Sahib explained that the entire Holy Quran is embodied in the word ‘ Bus’. The first alphabet of ‘Bus’ is ‘B- means in the name of Allah, the Most Beneficent Most Merciful the last alphabet ‘S’ is the last alphabet of the last word of last Surrah # 114 Annaas (of Al- Quran). All the audience listening to this explanation were taken aback and enjoyed it immensely.

VICINITY OF ALLAH RENDERS EVERYTHING IN-EFFECTIVE

Haji Ramzan stated that one day Hadrat Sahib asked him to bring a cup of red minced chilies and a glass of milk. He complied with. Hadrat Sahib mixed the entire quantity of chilies and started sipping it like a delicious recipe, saying repeatedly, "The glory of the Holy Prophet (Sal Allah-Ho Alehe Wasallam) is much exhausted". When the last sip of milk remained, to be taken, Sh. Ghulam Mohyud Din of Okara entered in the room (in his heart he wished to enjoy the remains of a 'sacred draught'). Hadrat Sahib enquired, "Sheikh Jee would you like to take the Taburk (sacred remain)". Sheikh Ghulam Mohyud Din happily replied in affirmative. Hadrat Sahib gave him the glass. No sooner did he sip the milk, than he fell down on the ground coughing / yawning unconsciously. He was later on hospitalized and recovered after few hours.

One day Mian Sher Muhammad Sharakpuri (Allah be mercy on him) his spiritual guide collected a sufficient quantity of red minced chilies from home and took

them deliciously without expressing any signs of bitterness on the face.

In fact when a person is absorbed in the vicinity of Allah, all the worldly things loose their basic properties and become tasteless. Since Hadrat Sahib and his spiritual guide were completely absorbed in the vicinity of Allah, so the bitterness of chilies had no effect on them.

SIMILARITIES WITH ANCIENT SAINTS

(i) Once Hadrat Sahib along with his entourage, was camping in Chak No.36/S.P (District Pakpattan) on the eve of annual death anniversary (Urse) OF Baba Farid-Ud-Din Gaujr-e-Shakr (Allah be mercy on him). He directed Maulvi Muhammad Rafique along with some more followers to go to the shrine of Baba Sahib, for passing through the heavenly door. There was great rush in the premises of the shrine and it made him much uncomfortable to pass through the door. Amidst great rush, he got his dress as well as turban torn and ragged. On return to Chak No.36/S.P he complained

against his mishandling by the mob and showed his ragged dress. He stated that he would never pass through the heavenly door again. Hadrat Sahib smilingly consoled him and said, "Had he remembered him at that time of distress, he would have been saved of this nuisance."

This incident is similar to that of an event happened during the life time of Abu-ul-Hasan Khirkani (Allah be mercy on him). A merchandise caravan planned to travel through a dangerous way and requested the Holy saint to tell them a ritual which may guard them against in the hour of distress. Hadrat Abu-ul-Hassan Khirkhani (Allah be mercy on him) said, "Remember me at the time of distress."

(ii) Once addressing religious scholars of the area said that Almighty Allah has vested powers to his Friends (Oliyas) that they can present themselves at many places at one time.

Once King Ameer Temoor reading an Hadith of the Holy Prophet (Sal Allah-Ho Alehe Wasallam) enquired from his religious guide Kh. Ali Hamdaani

(Allah be mercy on him) as to how is it possible that who so ever sends Blessing (Daroud Shariff) on the Holy Prophet (Sal Allah-Ho Alehe Wasallam), it is reciprocated by the Holy Prophet (Sal Allah-Ho Alehe Wasallam) 10 times on all the senders. Kh. Ali Hamdaani (Allah be mercy on him) replied, "It will be clarified tonight."

Kh.Ali Hamdaani (Allah be mercy on him) after the ASR prayer asked, "Who would like to invite us (me and the King Tamoor) tonight on the dinner, provided the meal cooked in the house is served on us and no special arrangements are made. Secondly all of you after the evening prayer would go to your homes and who so ever turns up first, we will accompany him." Forty persons extended the invitation and it was accepted. As agreed, all persons after the prayer left for their homes.

An old poor man turned up first of all and Kh. Ali Hamdaani (Allah be mercy on him) and the King Tamoor accompanied him to dine. They took their meal. Kh. Ali Hamdaani (Allah be mercy on him)

wrote an ode there. After words they returned to mosque for night prayer. When all persons had gathered in the mosque every body was proud of the fact that Kh. Ali Hamdaani (Allah be mercy on him) and the King Tamoor had dined at his house, and Kh. Ali Hamdaani (Allah be mercy on him) also wrote an ode there. All the audience started altercation that Kh. Ali Hamdaani (Allah be mercy on him) and the King dined with him. When this discussion gained heated momentum, Kh. Ali Hamdaani (Allah be mercy on him) asked King Tamoor to enquire in to the matter and tell him the wrangle. The King Tamoor after listening to all the persons apprised Kh. Ali Hamdaani (Allah be mercy on him) of the matter in dispute.

Then Kh.Ali Hamdaani (Allah be mercy on him) replied that he was very humble servant of the Holy Prophet (Sal Allah-Ho Alehe Wasallam) and has been blessed with such powers that he along with you could dine in 40 houses at one time and why can't the omni present and omni potent Holy Prophet (Sal Allah-Ho Alehe Wasallam) respond to all the persons at one

time. This was an allegorical appearance in all the houses.

(iii) Once a disciple of Kh. Fakhr-ud-Din (Allah be mercy on him) Maulvi Zia-ud-Din before proceeding to Hajj called on his spiritual guide to see him as well as his friends there. Kh. Noor Muhammad Mohaarvie (Allah be mercy on him) stood up to embrace him, but Maulvi Zia-ud-Din avoided to embrace him (being Punjabi as he was Urdu speaking) and suffered from a superiority complex. While departing Kh.Noor Muhammad Mohaarvie (Allah be mercy on him) however said to Maulvie Zia-ud-Din, "Remembar me (Punjabi) in the hour of distress."

While sailing the ship struck in the storm of sea, and it started sinking. All the passengers on board were threatened with danger of life. Maulvi Zia-ud-Din all of a sudden seized with the departing advice of Kh. Noor Muhammad Mohaarvie 'Remember me (Punjabi) in the hour of distress, remembered him and soon a hand appeared from the sea water and pushed the ship

aside. But he was still unable to know as to who had helped them out.

One day Maulvi Zia-ud-Din was offering prayer in the House of God (Khaana Kauba) in the first row. Kh. Noor Muhammad Muhaarvie (Allah be mercy on him) was seen offering his prayer in the same row. Maulvi Zia-ud-Din wanted to see him after the prayer. But when Maulvi Zia-ud-Din went to see him Kh. Noor Muhammad Muhaarvie (Allah be mercy on him) had disappeared.

One night per chance, Maulvi Zia-ud-Din was still offering prayer in the House of God (Khaana Kauba) when the Administration locked the House. (In those days no body was allowed to stay night in the House of God). He apprehended serious consequences at the hands of administration.

At mid-night the Holy Prophet (Sal Allah-Ho Alehe Wasallam) along with his wife Hadrat Aisha Siddiquah (Allah be pleased with her) entered in the House of God to offer prayer. Hadrat Aisha Siddiquah (Allah be pleased with her) heard the whispering of a third

person and apprised of the Holy Prophet (Sal Allah-Ho Alehe Wasallam) accordingly. The Holy Prophet (Sal Allah-Ho Alehe Wasallam) replied that he was Maulvi Zia-ud-Din; sent by Kh. Noor Muhammad Muhaarvie (Allah be mercy on him). Maulvi Zia-ud-Din then understood, as to who had extended helping hands at all these occasions. Maulvi Zia-ud-Din then exclaimed emotionally; “Butter had been extracted by a Punjabi and whey left for the world.”

(iv) During 1947, Hazart Sahib along with soofi Noor Alam was camping in Eid Gah Pakpattan. One day Soofi Noor Alam went to Qasur to search for his remaining relations migrated from India. It took him more than a week’s time to return. Mean while it rumored that Soofi Noor Alam had expired. This news disturbed all his family members. The matter was brought to the notice of Hazart Sahib who instantaneously said, “ How could it be possible that Soofi Noor Alam may die and I may be unaware of his death.” He is alive and shall return soon.” So he returned home safely after a couple of day.

Once a disciple of Hazart Mujaddad Alf-Saani Sh. Ahmad Sirhindi (Allah be mercy on him) Sh. Masood merchant went to Qundhaar (Qabul) in a caravan. After protracted delay in his return his family members apprehending him dead, approached Hazart Mujadded Alf Saani (Allah be mercy on him) and beseeched for his welfare. Hazart Mujadded Alf Saani (Allah be mercy on him) took stock of the universe and told his family members, that he was no more alive. After a few weeks, the caravan returned and disclosed that Sh. Masood had expired in Qundhaar (Qabul).

(v) Once Hadrat Sahib said that some time his followers with the ritualizing of Zikr of Allah Hoo start raising slogan of Allah Hoo loudly. This is not desired. One should develop the capacity to an extent that on taking the entire ocean he may feel still thirsty. Abu-Hasan Khirkaani (Allah be mercy on him) advised his followers that one should fall in love with Almighty Allah so vehemently that if the water of all the oceans of the world is thrown in to his mouth, he may still crave for more water.

vi) Hadrat Rabia Basrie (Allah be mercy on her) once proceeded on Hajj. She witnessed that the House of Lord (Kaana Kauba) was coming to receive her. On seeing the House of Lord, she exclaimed that she did not need the House; rather she wanted to meet the Resident i.e. God. She did not like to see the beauty of the House; rather she wanted to enjoy the glory of the God.

Hadrat Abu-bin-Adham (Allah be mercy on him) reached Mecca that year for Hajj, after covering the journey on foot in 14 long years (as he covered all journey duly prostrating step by step), and found the House of God missing there. An invisible voice announced that the House of God had gone to receive Hadrat Rabia Basrie (Allah be mercy on her) as she too was coming for Hajj pilgrimage that year.

Once Hazart Sahib was sitting in the grassy lawn of his residence (Hadrat Karmanwala Shariff the present abode) a disciple Bashir Ahmad entered in the audience. Hazart Sahib seeing him said. “O-boy circumambulate in the pitch of circumambulation.”

Obviously the House of Lord had come for sight of Hazart Sahib and that is why he had directed his disciple to make use of the opportunity.

(vii) Maulvi Muhammad Hanif of Mouza Koo-ai-ki (District Pakpattan) stated that once he was enjoying the company of Hadrat Sahib when two persons entered in the audience and requested for performing Hajj. Hadrat Sahib prayed for their success in balloting. Another person, encouraged with this gesture, stood up and requested that he also wanted to perform Haj but he had no money to meet with the expenses. Hadrat Sahib smiled and gave him a coin of 4 Annas (1/4th of a rupee) and said, “Have your Haj expenses. Go and perform Haj.” He collected the coin and went to his home, arranged his paraphernalia etc and went to the Railway station for proceeding to Karachi. He presented 4 Anna coin to the Station Master for purchasing ticket for Karachi. The Station Master returned the coin and said, “Go and board the train.” He boarded the train and reached Karachi. Thereafter he went to Karachi sea port and boarded the

ship for Jedda (Saudi Arabia) without having any traveling documents. He reached Jedda safely, alighted at the sea port and went to Mecca with other passengers. He performed Hajj and there-after went to Madina Shariff to pay salutes and Blessing on the Holy Prophet (Sal Allah-Ho Alehe Wasallam). After successfully performing all functions of Hajj, returned home and came to see Hazart Sahib On seeing him, Hazart Sahib enquired, “Have you performed your Haj? How did you find the 4 Aana coin? Return my coin and go home.” He returned the coin and left for home.

A disciple of Hadrat Junaid Baghdadi (Allah be mercy on him) named Abu-Omer-Zujjajee determined to go on Haj, but he had no money to meet with the Haj expenses. He called on his Spiritual guide, Hadrat Junaid Baghdadi (Allah be mercy on him) and requested for the performance of Haj. Hadrat Junaid Baghdadi (Allah be mercy on him) gave him a coin of one Dirham and directed him to go and perform Haj. He caught hold of the coin and tied up-in his waist

belt. There-after he proceeded for Haj. He covered his entire journey satisfactorily and performed all functions of Haj properly. He returned home and no money was spent. On return he called on his spiritual guide Hadrat Junaid Baghdadi (Allah be mercy on him) to pay salam. On seeing him, the great saint enquired, "Have you performed your Haj. Return my Dirham, and go home." The disciple Abu-Omer-Zujjajee returned the coin and went to his home.

(viii)Hazart Sahib said that once Kh.Khizr (Salam be on him) and Baba Spahia Shah (Allah be mercy on him) met him and disappeared after a while. Hadrat Sahib pondered for the purpose of the visit of these two Holy saints. He was intuitioned that none of them had their houses and as such he should follow their suit. Since then he deserted his house and started living in a mosque.

Once Hadrat Bashar Haafie (Allah be mercy on him) witnessed a stranger standing in his house. He enquired, "Who are you and why have you entered in to my house, without my permission?" The stranger

replied, “He is Kh. Khizr (Salam be on him) and has come to see you.” Hadrat Bishar Haafi (Allah be mercy on him) requested for a prayer. In response there to Kh. Khizr (Salam be on him) said, “May Allah ease your worship and keep it hidden from you.”

(ix) Haji Ramzan alias Ramzaani, stated that one day he had gone to milk the cow to bring milk for Hadrat Sahib leaving him alone in his apartment. While he was milking the cow at the flour grinding mill site, about 500 yards away, he heard an awe full thundering voice of Hadrat Sahib. He apprehended a threat to some person who might had intruded in to his apartment. He at once rushed back and went to Hadrat Sahib. He was snubbed by him saying, “O-boy! Where had you gone? When ever you go out, leave an attendant behind or lock the door to guard against the entry of unknown persons, as some time he is busy in performing his rituals and some time he is doing some other jobs. It may not let some one to suffer from serious consequences at that time.

Later on it came to the notice of H. Ramzan that an old lady had made way in to Hadrat Sahib room and seeing her, she was snubbed in an awe-inspiring voice with the result, she fled away and escaped in to the house of Hadrat Sahib. On seeing the old lady, his pious daughter scolded her and directed her to be very careful in future. After a few days that old lady lost her senses and passed away. In fact, a time used to fall on Hadrat Sahib, when he was so closely absorbed in the vicinity of Allah that he was no more in human disguise.

This peculiarity was not unique in Hadrat Sahib but it is found in some eminent ancient saints also, as discussed here in after:-

A) Once a person called on Hadrat Baa-Yazeed Bustaami (Allah be mercy upon him) and requested him for conversation on certain issues. Upon this Hadrat Baa-Yazeed Bustaami (Allah be mercy upon him) replied. “Who is Ba-Yazeed and what is he doing? Where does he live? I have been searching him for many years but he is not traceable”. When this state

of affairs of Hadrat Baa-Yazeed Bustami (Allah be mercy upon) was brought to the notice of Hazart Zonnoon Misri (Allah be mercy on him) he said, "Ba-Yazeed has joined the company of vicinitated Friends of Allah"

B) Similarly a person called on Hadrat Junaid Baghdadi (Allah be mercy on him) and requested him to spare some time for discussing an important matter. He replied, "O young man! I have been trying to come back to myself, for past many years, but in vain. So in view of this situation. I regret to discuss any thing with you." He further stated, "I passed through many stages in the past and now I am absolutely unaware of myself. I do not know even the sky and the earth"

It is improper to compare but pertinent to add for the interest of readers that some exhaulted saints are inherited with the following peculiar quality of Holy Prophet (Sal Allah-Ho Alehe Wasallam) when they are fully absorbed in the vicinity of Allah.

One day the Holy Prophet (Sal Allah-Ho Alehe Wasallam) was sitting alone in his room duly

meditated when Hadrat Aisha Saddiquah (Allah be pleased with her) entered in the room. On seeing her Holy Prophet (Sal Allah-Ho Alehe Wasallam) asked, “Who are you?” She replied, “Aisha Saddiquah.” The Holy Prophet (Sal Allah-Ho Alehe Wasallam) again enquired, “Who is Aisha Saddiquah”. She replied that she was the daughter of Hadrat Saddique-Akbar”. Holy Prophet (Sal Allah-Ho Alehe Wasallam) enquired, “Who is Saddiqu Akbar.” She replied, “Son of Abu-Quhaafa”. The Holy Prophet (Sal Allah-Ho Alehe Wasallam) asked, “Who is Abu-Kalafaa.” She further stated that she was the wife of Muhammad (Sal Allah-Ho Alehe Wasallam). The Holy Prophet (Sal Allah-Ho Alehe Wasallam) again enquired, “Who is Muhammad (Sal Allah-Ho Alehe Wasallam).” On hearing this reply she kept quiet.

After some time, she was clarified by the Holy Prophet (Sal Allah-Ho Alehe Wasallam) a time befalls on him when he is vicinitated with Almighty Allah so closely that neither an Angel nor a Prophet can approach him at that time.

(C) POST DEATH

DESIRE FOR MADINA SHERIFF ACCOMPLISHED

A few days after the sad demise of Hadrat Sahib, stated Muhammad Hanif of Shakar Garh (Dist. Sialkot) that he visited the shrine in February 1966 to pay homage. He offered FATIHA, took lunch from Lungar and after offering night prayer started circumambulating, subdued in passions resorted to weeping bitterly saying, “Baba Jee! During your lifetime I could not beg for going to Madina Sheriff. Take pity on me and send me to Madina Sheriff. It took sufficient time under this state of affairs when at about 1’O Clock in early morning I heard the wagging of bed, although there was no such bed seen there. After a short while Hadrat Sahib addressing me in an awe inspiring voice said “O Baileya, have you taken me as dead, beg whatever you wish”. I wonder to hear the voice of Hadrat Sahib although there was nobody around. I replied that I wanted to go to Madina Shariff. After two days of this event Hadrat Sahib directed Kh.

Nasrullah Son of Kh. Manzoor Ahmad of Karachi, in the dream to send Muhammad Hanif to Madina Sheriff as a demand of 2000 persons has been received from Saudi Arabia in Karachi. Hadrat Sahib emphasized it twice.

After a couple of days, Kh. Nasrullah again dreamt the same dream, stressing him to send Muhammad Hanif to Madina Sheriff. He woke up and after pondering for sometime wrote a letter to Muhammad Hanif for reaching Karachi. Due to late receipt of postal dak it took a fortnight time to reach him Karachi. When he reached Karachi, he found Kh. Nasrullah awaiting him. In the morning Kh. Nasrullah directed him to approach Mr. Anwar Baig recruiting agent for the same and he also followed him to arrange his selection. He met Mr. Anwar Baig in his office and as soon as he came out of the office he found a list of persons displayed on the wall selected for Saudi Arabia. On looking at the list he was astonished to note that the name of Muhammad Hanif was written at the top of the list, although he had just handed over the papers of Muhammad Hanif. He

went to the office again and took Mr. Anwar Baig recruiting agent out and showed the name of Muhammad Haniff written at the top of the list. Both were astonished to see the miracle of Hadrat Sahib. Muhammad Hanif left for Madina Sheriff after a few days and served there for more then 15 years, when he returned himself voluntarily home to arrange the matrimonies of his children.

EYE SIGHT RESTORED

Muhammad Anwar, Assistant Superintendent Okara, stated that he suffered from blindness of both eyes after the death of Hazrat Sahib and eye sight of one eye completely vanished. One dark night he went to offer his night prayer in his village mosque. After entering in the mosque he came across a verandah pillar and received a serious injury on his forehead. He instantaneously shrieked, “O- Baba Karamanwalaya (Allah be mercy on him) I am your humble servant relieve me of this disease.”

After a few days his eye sight started improving and within a week he was fully cured. No treatment was taken at all.

DIABETES CURED

A few years, after the sad demise of Hadrat Sahib (Allah be mercy on him) Seth Muhammad Shaffi of Lahore suffered from diabetes. One day he visited the shrine and beseeched loudly, “It was a time during your life time when you had been kind enough calling me Setha, Setha. Now I am suffering from diabetes and have consequently gone too weak. You do not pay any attention to my requests.”

Next day he had to go to Multan in company with younger son of Hadrat Sahib (Syed Usman Ali Shah) to attend to some important work. On return he went to Lahore and got himself medically examined. To his astonishment no traces of blood glucose could be found. Till death he did not suffer from this disease again.

RECOVERED FROM A DISEASE

In 1969, Rai Niaz Ahmad Khan of Chichawatni, Maulvi Muhammad Ikraam of Mian Channu and Seth Muhammad Shaffi of Lahore were paying homage at the shrine of Hadrat Sb; when Fazul-ur-Rehman of Faisalabad visited the shrine and started weeping bitterly. As a result of some disease he had gone too week, unable to do any work. After a short time when Fazur Rehman Khan felt a sigh of relief Rai Niaz Ahmad Khan enquired him as to how his health has run down. He said that he was suffering from a chronic disease and had left no stone un-turned to get him treated at the hands of Specialists of Lahore but to no relief. Rai Niaz Ahmad Khan asked Seth Muhammad Shaffi to beseech Hadrat Sahib for the recovery of heath of Fazal-ur-Rehman saying; “No one should return un-granted.”

Thereafter all of them dispersed for their destinations. After a few weeks Rai Niaz Ahmad Khan came across Fazal-ur-Rehman Khan in Lahore and found him in robust health. On enquiry Fazal-ur-Rehman Khan told,

that since his last visit to shrine of Hadrat Sahib his health started improving gradually without any medical treatment. Now he has fully recovered by the grace of Hadrat Sahib

APPOINTMENT OF TEACHERS

Father of Salma Jabeen stated that during 1985, some posts of lady teachers fell vacant in Education Depatt: Govt. of Punjab. The last date for submission of applications had expired as it did not come to the notice of Salma Jabeen.

She went to Lahore to arrange for submission of her application but it was not entertained by the Office, on the plea that last date for receipt of applications had expired.

Interview for the selection of teachers had been fixed for the next day. She along with her friend went to Govt. Girls High School Ravi Road Lahore (the place of interview) to try their luck. They sat in the grassy ground of School desperately and remembered Hadrat Sahib for help. Suddenly an old man with white beard

approached them and asked for the purpose of their visit. They stated that they could not read the advertisement and as such failed to submit their applications in time. The old man collected their applications and placed them in the record of candidates.

The interview of candidates started. Both these candidates were also summoned, interviewed and selected as Teachers. They joined their duties after a few days and are still serving in the Education Department.

DIVORCEMENT AVERTED

During the year 2005, a lady (name forgotten) came from Renala Khurd (District Okara) and after offering Fateha, fulfilled her vow. On enquiry she told to the attendant of Darbar Shariff that she was married about 15 years back and did not bear any child. Her husband threatened her divorcement. Faced with this awkward situation, she visited the shrine last year and made a vow. The almighty Allah has blessed her with a son and had come to fulfill her vow-now.

RETURN OF BOY

On 28th Feb: 2004, at the eve of annual death anniversary (Urse) of Hadrat Sb: Maulvi Abdul Tawab Siddiquee of Lahore, narrating a miracle of Hadrat Sahib said as to how a lost son of a person was recovered after 12 years. Hearing this miracle a person from audience stood up from the crowd and made a vow on the shrine stating, "During life time Hadrat Sahib you have been kind enough to recover the lost persons. According to my belief you are still alive. My son has gone out of the home for more than 3 years and his where about are not known. Kindly favour me with the return of my son home." It took hardly 3 days, after the function (Urse) was over when his son returned home. There-after the person visited the shrine and fulfilled his vow." He narrated this event to one of the attendant at shrine.

DUMB STARTED SPEAKING

Ch. Muhammad Shariff an attendant at Darbar Shariff narrated that in the last month of year 2007 a woman

along with her daughter aged about 9 years visited the shrine to fulfill her vow. She narrated that she had come from Dera Ismail Khan (N.W.F.P). Her accompanying daughter was dumb since birth. Lot of medical treatments including of specialists were carried out but in vain.

As a last resort she started contacting Peer Faqueer for benedictions. A lady of the town told that she should make a vow to Hadrat Karmanwala (Allah be mercy on him) and may her daughter be recovered with his blessing. She immediately made a vow to Hadrat Karmanwala (Allah be mercy on him) and to her great astonishment her daughter started speaking within a weeks time.

She further stated that she was unaware of the where abouts of Hadrat Karmanwala Shariff. After lot of efforts she got the information of the shrine near Okara. So she has come here to fulfill her vow.This is an unending Chapter and shall continue to happen such miracles till the world is there.

CHAPTER-IV

DICTUMS

"His discourse is simple and may it hardly be comprehended by a rare discerner," said Syed Muhammad Ismail Shah Bokhari (Allah be mercy on him).

- Khalil is that who is desirous of Almighty Allah.
- Habib is that to whom Almighty Allah desireth.
- Kaleem is that who is desirous of Almighty Allah.
- Naib-e-Rasool (Assistant to Prophet **Sal Allah-Ho Alehe Wasallam**) is that who decides the murder cases, spiritually entrusted to him by the Holy Prophet (Sal Allah-Ho Alehe Wasallam). He is called as Qutubur-Irshad.
- Telling of truth amounts to confession of guilt and results in penitence. Divine Mercy then comes into play, which paves the way for His Forgiveness. Some times followers absorbed in

remembrance (Zikr) of God un-intentionally raise slogans of 'Hoo'. Listening such slogans said, "One should drink the water of all oceans and yet he may crave more."

- The person, who does not act upon Sunnah and may fly in air, should not be regarded as a friend of Allah.
- In reply to a request of a visitor for enlightenment of heart said, "If one acts upon Sunnah and follows the tenants of Islam, no fear for any darkness or wish for any enlightenment of heart".
- Never make a promise which you can not fulfill.
- Once addressing a religious scholar said, "People raise slogans of Yaa-Rasool-u-llah (Sal Allah-Ho Alehe Wasallam) dissimulatedly, it is of no use. If one utters 'Yaa-Rasool-u-llah" (Sal Allah-Ho Alehe Wasallam) with complete devotion, sincerity and love once Providence shall

bliss upon him, His infinite Mercies. He will therefore be successful in the world to come after.

- ❖ In reply to a query of a religious scholar said, “Latent Knowledge of Allah is His original and personal and no one can deny this hard fact. So the idea of polytheism of knowledge is dispelled with.”
- ❖ Addressing a religious scholar said, “Some un-prudent person-s gauge the knowledge of Holy Prophet (Sal Allah-Ho Alehe Wasallam) at their very limited scale of know how. I am a humble servant of Holy Prophet (Sal Allah-Ho Alehe Wasallam) blessed with his infinite Divine Mercies, do not boast to predict, as to when the dooms days shall befall, yet by the grace of Almighty Allah know, what is happening in the universe.”
- ❖ It is not the height of ones piety to resurrect the dead bodies but the greatness lies in resurrecting the dead (negligent) hearts (Qualoob) and putting them on the track for remembrance of Allah (Zikr).

❖ His discourse is simple and in Punjabi, but may it hardly be comprehended by very rare discerners.

❖ Take meal of lunger (common mess) with a belief to seek relief from all distresses and diseases, so much so even leprosy will be cured.

❖ People use to visit me for the sake of:-

(i) Recovery from diseases.

(ii) Relief from debt.

(iii)Accomplishments of desires.

(iv)But no body comes to see me for the sanctification of his soul.

❖ A prudent is that who is not arrogant and forgives the guilty, being at the helm of affairs.

❖ Offer prayer five times a day as it ascends a Muslim.

❖ Beware of the insight of Muslim, as he looks with the Light of Allah.

❖ Accumulation of wealth is not bad but its use makes it so.

❖ Spending wealth on noble causes renders it good and on unlawful means makes it bad.

❖ Wealth is like a snake. One who knows the art of incantation, can tame it otherwise it will bite one to death.

❖ In reply to a query said, “Always be afraid of God. Refrain from evils. Attend to your rituals punctually. You shall be certainly rewarded in the world to come after”.

❖ Sending Blessing on Holy Prophet (Sal Allah-Ho Alehe Wasallam) is the highest degree of rituality.

❖ If Almighty Allah returns justice, we shall all perish and if He blesseth upon us His Divine Mercies, we will succeed.

❖ Knowledge is of two types:-

o Knowledge of heart (Qalib) i.e Latent knowledge.

o Knowledge of tongue.

(i) The former knowledge pertains to the heart and is very beneficial. This knowledge is granted exclusively to the Holy Prophets.

(ii) The latter knowledge of tongue is imparted to humankind. Latent knowledge is better than knowledge of tongue. Who so ever is gifted with latent knowledge is a true scholar.

❖ The devil (Satan) attacks upon a person three pronged:-

(i) Mouth. It tempts to tell lie, to slander, to back bite, to revile and to become polytheist.

(ii) Eyes. Induce to see unlawful things.

(iii)Ears. Incite to listen songs music back biting and other illegal things.

Consequently it erodes the spirit of faith and decamps the virtues.

❖ Take less diet, less sleep and speak less. This will help improve your inner sight.

❖ Hands should be at work but the heart must remain attached with the love of Holy Prophet (Sal Allah-Ho Alehe Wasallam).

❖ To refrain from telling lies, results in improving your inner sight.

❖ Who so ever takes control over lips and lust, is saved of destruction.

❖ Condemning dissimulation said, “One must devote attention to purify the soul, rather than adopting external cleanliness.”

❖ It is very essential to take care of the rights of man kind, rather than to attend to the rights of Allah. If a man worships Almighty Allah whole night standingly on one leg and cares little for the rights of his parents and his family his worships will be of no use to him.

❖ The spiritual traveler has to take care of two things:-

(i) Lawful earning of livelihood.

(ii) Telling the truth.

❖ Emphatically stressed upon his disciples for leading their lives strictly according to Sunnah, Almighty Allah in return, will help improve their inner sight and sanctify their souls.

❖ Setting aside the legitimate means of earning livelihood and to remain contended jobless, can not be called as trust in God. One must not shirk exploring normal means of earning livelihood.

❖ Trust means to the contended with which the Providence has granted and patience means to be grateful, for which he has not been bestowed upon.

❖ Prayer (supplication) is the spirit of worships, Muslims' weapon and corner stone of fundamentals of Islam.

❖ There is no Prophet revealed who had not invoked Blessing from Allah. The Holy Prophet (Sal Allah-Ho Alehe Wasallam) had repeatedly prayed Almighty Allah for the Forgiveness of his Ommah. That man is most unfortunate, who does not invoke Allah for Blessing.

❖ An audience once enquired, "What does willingness of Allah mean?" He replied, "To be happy with His man-kind and to surrender unconditionally before the Divine Will."

❖ Elaborating once said, “When Almighty Allah is happy with His mankind, it submits to His Divine lordship completely, unconditionally and remains contended at all levels. Be thankful to him, if one gets some thing and to never complain against, if one is deprived of. Reciting a verse from Holy Quran explained. There are always hidden secrets in the Divine Will, which a human being can not conceive.

But it is possible that Ye dislike a thing, which is good for you and that Ye love a thing which is bad for you. But God knoweth and Ye Know Not. (Al-Quran Chapter #2 Surrah #2 Verse #216).

❖ A spiritual guide, always instructs his disciples in light of Sunnah for ascension of Allah. He purifies their souls from evil thoughts and induces them to lead a pious life.

❖ The right procedure for sending Blessing (Darood Shariff) on Holy Prophet (Sal Allah-Ho Alehe Wasallam) is to sit on hams, duly ablutioned facing towards Qibla (western side) and carry out

rituals calmly and devotedly. This ritual should be carried on regularly.

- ❖ Worldly problems and distresses are the result of negligence in the remembrance of God.
- ❖ Extrication from problems takes place by virtue of supplication from God.
- ❖ Training is better than teaching.
- ❖ One Year's schooling of the present educational system renders the taught two years off the road to Islam.
- ❖ Always be kind and affectionate to His mankind.
- ❖ Spending money in the way of Allah helps promote it many fold.
- ❖ Reverence is the essence of worship. Ascension is achieved by virtue of reverence. Gabriel the Holy angel sat on hams before the Holy Prophet (Sal Allah-Ho Alehe Wasallam) in order to teach a lesson of reverence to his Companions (Allah be pleased with them) so much so Almighty Allah addressed his beloved Prophet (Sal Allah-Ho

Alehe Wasallam) in the Holy Quran indirectly, calling with specific qualitative titles and very rarely by name 'Muhammad' (Sal Allah-Ho Alehe Wasallam). Islam is replete with instances of venerations thereby means, that his followers must show esteemed regards and respects to the Holy Prophet (Sal Allah-Ho Alehe Wasallam).

❖ Mysticism is a main Branch of reverence. No disciple can achieve his objective without recourse to veneration. Fortunate is that who is a reverend person and unfortunate is that who is an insolent.

❖ A disciple has to be reverend all time, even in absentia of his spiritual guide. Defining the quality of a reverend person said:-

(i) One who is not proud.

(ii) One who remains always quiet.

(Al-Quran Chapter #2 Surrah #2 Verse #216).

(iii) One who does not disclose heart secrets.

(iv) One who is exclusively absorbed in the love of Holy Prophet (Sal Allah-Ho Alehe Wasallam) and does not divert ones attention to others.

It is pertinent to add here that once Hadrat Sahib called on his Murshid. There was great rush in his apartment and finding no room there, he took his seat in the Chowkat of the door. He sat on hams. There existed a nail in the chowkat. It struck in the foot and started bleeding. But Hadrat Sahib by virtue of sheer veneration did not turn aside so that it may not be attributed to non veneration. After the session was over, Hadrat Sahib stood and found his foot stained with blood profusely.

❖ All deeds depend on intentions. Procedure for extraction of wine and vinegard is the same, but an addition of small quantity of salt makes it vinegard.

❖ Friends of Allah do not die. They are alive in their graves and are bountiful to the visitors.

❖ In reply to a query said, "Allama Iqbal was a profound lover of Holy Prophet (Sal Allah-Ho Alehe Wasallam) and enjoyed special status in his

company. He was a great saint ‘Qualendir’ and one should pay homage at his shrine”

- ❖ Once said, “Who so ever enjoys the company of the friends of Allah, he is forgiven by the God, even he may be eternally hellish. Supporting his contention explained that on leaving the company of Hadrat Junaid Baghdadi (Allah be mercy on him) by a person was addressed by another companion, hellish had gone. A voice from an invisible corner was heard saying, who so ever enjoyed the company of Hadrat Junaid Baghdadi (Allah be mercy on him) is a celestial person and not hellish.
- ❖ Distresses and destitutes are granted to His special favourite persons, which raise them spiritually loft.
- ❖ A spiritual guide has no right to be called a spiritual leader (PEER) unless he ensures his followers for their Pardon and Forgiveness from Allah.
- ❖ Allah looks at His human being 360 times a day with His act of Providence. Similarly the Holy

Prophet (Sal Allah-Ho Alehe Wasallam) looks at his followers (Ommah) 36o times a day with the sublimity of Apostleship. And similarly a perfect spiritual guide looks at his disciples 360 times a day with an act of mercifulness. Therefore we should never be bare-headed, may that time be of His Mercifulness, affection or kindness.

- The glory of Holy Prophet (Sal Allah-Ho Alehe Wasallam) is very exaulted. To whom the Holy Prophet (Sal Allah-Ho Alehe Wasallam) grants Forgiveness, in return that celestial person will recommend forgiveness to hundred more persons and similarly so on so course. Can a mathematician explore, how many persons will be benefited with this process. Can you assess the glorious-ness of the Holy Prophet (Sal Allah-Ho Alehe Wasallam)؟

- Candle burns itself first and then enlightens its environs.
- Upper hand is always better than lower one.

- Beware! The sacred saint speaks rarely, but his spokens do not go ungranted.
- While paying homage at the shrines of Saints, always offer some gift, so that in return, the Saint may reward you his grace. The powers of Saints for grant of grace increase by 70 times after death. Elaborating he enquired, “Whether the sword works more un-sheathed or with sheath. The saint after death is like an un-sheathed sword. So long he is alive, his activities are restricted within the bounds of Shariah. But after death he is free from all restrictions and discharges his obligations boundlessly.
- Friends of Allah (Ouliyas) are vested with such powers by Allah that they may do any thing they like and for that they are not accountable.
- In reply to a query regarding the procedure of paying homage at the shrines, clarified that in view of religious scholars, one should beg Allah through the means of saints. But in view of the theology of

mysticism, such prayers must be addressed directly to the saints.

❖ The descendents of a saint must be regarded fully, may they not be Friendly to Allah as their ancestors grace the visitors, for the sake of regards shown to their descendents.

❖ Vicinity of Almighty Allah can be achieved with the punctual observations of:-

(i) Always remain duly ablutioned.

(ii) Always sit facing Qibla (western side).

(iii) Always sit on hams.

(iv) Always keep your head covered.

❖ Whole hearted reverence and regards to Murshid (spiritual guide) renders the disciples to be affluent and celestial. Any insolence there of throws them into distress.

❖ Negligence in remembrance of Allah, results in suffering from distresses and diseases.

❖ There is a heart in your bosom. If it is in order, the whole body is in peace and if it goes out of order, the entire body is restless. Heart is like a

king and the remaining parts of a body are its subject. This lump of flesh is contended only with the remembrance of Allah

❖ To take pledge from a disciple is not an ordinary matter. It is a matter of extending security to the disciple for the Day of Judgment. Who so ever has taken pledge on a Murshid it becomes obligatory on Murshid to secure him against all odds.

❖ In reply to a query of a religious scholar said, “I recognize a person coming to me from 100 miles distance and to whom who had held my sheet on the day of covenant”.

❖ All fruits should be cut with knife reciting 3 times Allah -Ho-Akbar (In the name of Allah the Great) even it may be a melon.

❖ All works should be commenced with the recitation of, ‘In the name of Allah, the Most Beneficent and the Most Merciful.’ Explaining the verse said, “There are three names of God in this verse:-

(i) Allah-Personal name.

(ii) Rehman-the most Beneficent.

(iii)Reheem-the most Merciful.

(iv)The word Allah refers to the achievements of objectives.

(v) The word Rahman refers to the perpatuality of the existence of those works.

(vi)The word Reheem refers to the deriving of benefits out of them.

❖ This Quarnic verse comprises of 19 alphabets. The angels at guard of Hell are also 19.Therefore one who recites this verse shall remain guarded against all the evil acts of these hellish guards.

❖ He also explained that a day is divided in to 24 Hours. Five hours are earmarked for offering prayers 5 times a day and the remaining 19 hours, are meant for doing all other odd jobs, viz earning livelihood, sleeping, sitting ,standing, eating, studying etc.

❖ One, who is punctual of ritualizing this verse, will be credited for worships of the remaining 19

Hours also. Therefore one should recite this verse all the times if not at least 70 times a day, so that one should enter in to the cover of His Mercifulness. The Holy Prophet (Sal Allah-Ho Alehe Wasallam) has said “One who commences any work without reciting this verse that work remains half done.

❖ There are 12 limbs of body who incite a person to commit sins. They are, hands (2) feet (2) eyes(2) ears(2) tongue, heart, brain, sex and are the bone of contention of all evils. On account of these limbs, one remains involved in illegal acts.

Kalma Tayyaba consists of 12 words. One who recites Kalma Tayaba remains guarded against all these evils.

❖ Explaining the meanings of the saying (Hadith) of Holy Prophet (Sal Allah-Ho Alehe Wasallam) out of all ages, the best period (Qrni) is mine. Clarifying the word Qrni said, that it sets in order the descendency of the right guided Caliph-hood as under:-

- Q-the last alphabet of first Caliph Hadrat Siddique Akbar (Allah be pleased with him).
- R. the last alphabet of the 2nd Caliph Hadrat Omer (Allah be pleased with him).
- N. the last alphabet of 3rd Caliph Hadrat Usman (Allah be pleased with him).
- I. the last alphabet of the 4th Caliph Hadrat Ali (Allah be pleased with him).

What a wonderful corollary of the word Qrni.

- Writing of dictums on the papers does not serve any purpose as the books are already replete with such sayings. In fact these needs to be inscribed in minds so that they are never forgotten.
- Instead of paying heeds to the speeches of religious scholars attention should be devoted to the sermons of mystics and friends of Allah, (Ouliya) because these sermons penetrate in to the hearts as the saints preach, what they practice.
- One day many religious scholars were sitting in audience. Hadrat Sahib enquired as to how many alphabets ‘Wow’ are occurring in Surrah #91

Alshamas' (Al-Quran,Chapter #30). No body replied. He explained that 'Wow' occurs in this Surrah Al-Shamas 9 times (+ 2 subordinatory). Al mighty Allah has sworn 9 times in this Surrah. Use of 'Wow' (9) emphasis that a very important assertion is going to take place. The Holy Prophet (Sal Allah-Ho Alehe Wasallam) during the night of ascension reached the vicinity of Allah through the NINE gates of Paradise.

❖ In a meeting, Hadrat Sahib said that sending of Blessing on Holy Prophet (Sal Allah-Ho Alehe Wasallam) is classified in 3 types.

- Sending of Blessing is delivered to the Holy Prophet (Sal Allah-Ho Alehe Wasallam) through the favourite Angels.
- Sending of Blessing is heard directly by the Holy Prophet (Sal Allah-Ho Alehe Wasallam) himself.
- Sending of Blessing is delivered by His Lordship to the Holy Prophet (Sal Allah-Ho Alehe Wasallam).

Elaborating he added that: -

- The first type of sending Blessing is from the believers (Ehl-e-Eiman) who recite it for the sake of their duties.
- The second type of sending of Blessing is from those believers who recite it with concentrated devotion, affection and sincerity.
- The third type of sending Blessing is from the discerners of God who recite with sheer reverence and veneration.

How beautifully sublime glory of the Holy Prophet (Sal Allah-Ho Alehe Wasallam) has been brought out.

❖ Muslims of today have forgotten their real worth. They require guidance, so that they may realize that they are a part and parcel of Light of Allah.

- Some one should catch hold our necks and tell us what are we. Quoting an event of a lion and its cub said, "A cub having been brought up in a flock of sheep, used to think himself to be a sheep. One

day a jungle lion passed by the flock and saw a cub grazing in the sheep. He was astonished to see him. He approached the cub and told him that you are lion of my breed. Instead of replying, the cub fled away lest he may devour him. The lion chased him and caught hold of him and told that he was living in the flock like a sheep. The cub replied that he was sheep and not that of lion of his breed. The lion said, "O stupid! you are really a lion. Accompany me, I will show your original worth." The cub followed him and they went to a pond of clean water. The lion asked him to peep in to the water. When the cub peeped in to the water and saw his image, having striking resemblance with that of a jungle lion, he roared. Having heard the voice of roaring of the lion, all the flock of sheep took to their heels. We actually need such a lion (spiritual guide) to day who may show us our true worth.

❖ Once Hadrat Sahib said, "Who so ever decides the murder cases is a Caliph of Almighty Allah and

the worldly courts of law, are bound to decide the murder cases accordingly.”

- ❖ During a conversation in a gathering said, “People say that the Holy Prophet (Sal Allah-Ho Alehe Wasallam) did not inherent the latent knowledge. I affirm, being a humble servant of his subordinates that such knowledge is available even with the saints, what to speak of the Holy Prophet (Sal Allah-Ho Alehe Wasallam). If any body doubts, he should ask me, what ever he likes. I can tell him what is going on in Delhi or Lodon now. I can show him all the events taking place there.”
- ❖ A spiritual guide (Peer) is no longer a guide if he is un-aware of the needs of his disciples round the clock.
- ❖ Once Hadrat Sahib said to his disciples, “Recitation of Holy Quran is desirable, but the compliance to the orders of Murshid is mandatory.”

- Hadrat Sahib said, “Who so ever loves me vehemently, should send Blessing on Holy Prophet (Sal Allah-Ho Alehe Wasallam) abundantly daily.”
- Once clarified that intuition is an elementary stage of mystic journey. To know the heart secrets of others is also a trifling matter. But to divert the hearts of persons towards Allah, after extricating them from worldly affairs is really a matter of concern. It is the duty of a perfect saint.
- The saint discharges its duties subject to the Will of Allah. The person to whom Divine Favour is to be awarded take off their share, while the offspring some times remains deprived of.
- Offering prayers punctually five times a day, results in ascension of believers.
- The remembrance of almighty Allah, reinforces a Muslim to withstand against the attacks of devil (Satan).
- The knowledge of a disciple, if compared to the knowledge of his spiritual guide is like a drop of water in ocean.

❖ Once advised that the spiritual guides should not disclose the reward of Divine Mercies blessed upon him so that it may ascend him higher and higher.

❖ The most difficult task in the world is to edify the conduct of human being. All Messengers of God had been entrusted with this duty of reformation and character buildings.

❖ While enjoying the company of friends of Allah (Ouliyas) one should sit calm and quiet like a statue, as if birds sitting on head and slight motion may let the birds to fly off.

❖ An ordinary man can not see a thing in glass so perspicuously which a spiritual guide can perceive with bare eyes.

❖ One can not cherish the spirit of remembrance of Allah (Zikr) without taking lawfully earned provisions.

❖ While sitting in the company of friends of Allah (Ouliyas) one should take control of ones heart (Qalib) firmly and while sitting in the

company of Ullamas (religious scholars) one should hold ones tongue.

❖ One who sends Blessing on Holy Prophet (Sal Allah-Ho Alehe Wasallam) regularly daily, Almighty Allah facilitates accomplishment of all his jobs i.e. religious as well as worldly.

❖ The more you incline towards Allah, the more you will be discerned.

❖ The more you incline to Holy Prophet (Sal Allah-Ho Alehe Wasallam) and his sacred saints, the more you will be spiritually benefited and uplifted.

❖ A farmer prepares his land before sowing a crop. Similarly a spiritual guide induces his disciples first, before taking a pledge from them.

❖ The Angels work under the directions of the friends of Allah (Ouliyas). This is the Divine Reward of the Providence bestowed upon them in the world.

❖ The mystics advise their followers to pay homage at the shrines of saints for the sake of:-

- Offering Fateha in order to develop spiritual contacts.
- For grant of prayers by means of saints, as Almighty Allah loves those, who act upon Sunnah and thus their prayers are granted.
- To act upon their teaching in order to dispel with the evil thoughts.

❖ Allah is One and the only ONE.

❖ All that exists in the universe is His creatures. But in order to embellish His Glory He has created mankind and angles, which discharge His duties.

❖ The world is a source of affinities. In order to have off spring, one has to exploit worldly means i.e. to get marry, for recovery from a disease one has to go to a Physician, for earning livelihood one has to undertake a job. And for reformation of soul one has to go to a reformer i.e. SOOFI or a Holy saint. All these arrangements are obligatory for the proper functioning of universe, otherwise Almighty Allah is not dependent on any source rather the entire universe is dependent upon Him and createth

any thing without any cause. He is ONE and the only ONE.

- ❖ One should never sit idle. If nothing is to do, go on saying Allah, Allah.
- ❖ In reply to the request of an audience who complained of poverty, Hadrat Sahib advised, “Offer prayer congregationally and the poverty will soon be alleviated. Test it and you will find its results.”
- ❖ To refrain from telling lies, evolves you to improve your spiritual insight.
- ❖ Hadrat Sahib told that once he dreamt a dream and Kh. Khizer (Salam be on him) blessed him with his sight who advised, “Not to disclose the heart secrets to any body.”
- ❖ Once a very simple follower requested, Peer Jee (spiritual guide) people talk that you know the heart secrets of others.” Hadrat Sahib smilingly replied, “You are really a potter and a very simple man. Such heart secrets are disclosed even by the

astrologers. Friends of Allah (Ouliyas) give you the news of 'Highest Sphere'.

- Once said," Excess of wealth is bad. It induces to commit unlawful acts. Be afraid of Allah and refrain from evil doings. Always recite Allah, Allah, you will be forgiven".
- Always keep the company of devoutees. In return it will render you pious.
- Once said that the Angel Gabriel had seen the Holy Prophet (Sal Allah-Ho Alehe Wasallam) twice only although he had been visiting him for thousand times.
- The spiritual guides love their disciples so vehemently that even their parents can not reciprocate in same order.
- Once said, "I swear by Almighty Allah, in whose captivity lies my as well as your souls, when ever I visited my Murshid, the whole universe looked like a linseed lying on my palm. So much so I knew, what was going on in the universe, who

has to die where and when and what is to be given birth to, who is hellish or celestial.

- ❖ Once said, “One should not test the knowledge of the friends of Allah as we can not compare our knowledge with that of the friends of Allah (Ouliya).”
- ❖ Once said, “Who so ever and from where any one intends to call on me, I become aware of him, as I see the guarded table (a planket on which according to Muslims belief the doing of all human beings have been recorded since eternity) all the time.
- ❖ While delivering Friday sermons once said, “There are in-numerable Blessing of God on us. The greatest of all, is the sending of Holy Apostle (Sal Allah-Ho Alehe Wasallam) through whom, we are blessed with Holy Quran and Islam. He acted upon the commandments of Holy Quran practically and preached us to practice the same. He is a model of Islam.”

❖ Hadrat Sahib used to address his Murshid in letters as 'My most Kind and Merciful'. Once on his visit to Sharaqpur Sharif, his Murshid seeing him said, "Unless the Murshid is taken as God/Prophet, munificence can not be achieved. But you should never address me in future accordingly."

❖ Once delivering Friday sermons said, "Resentment of friends of Allah to a person is infact blessing in-disguise for him."

❖ Once addressing the audience said, "Every saint is blessed with the following three qualities:-

- Scarcity-shortage of wealth.
- Contemptuousness.
- Illness.

❖ Once referring to his Murshid (spiritual guide) said, "Sitting on the left side in the first row of a mosque, has it own significant sanctity."

❖ Taking of fealty has become a tradition of today. To comply with the sayings of a spiritual guide is a matter in deed.

- ❖ It is easy to desert home but very difficult to abandon the desires. This is the real way leading to achieve the friendship of Allah and His Favoritism.
- ❖ Once Hadrat Sahib wrote a letter to his Murshid requesting there in that he wanted to call on him. His Murshid replied, "Your visit to Sharaqpur (his residential town) will shower Mercies in the area."
- ❖ Once quoting a verse from the Holy Quran (Chapter #22 Surrah #33 and verse #56) said that:

- God and His Angles send Blessing on the Prophet. O Ye that believe, send Ye blessing on him. And salute him with all respects.

By doing so can you imagine what contact you will develop with Almighty Allah. Obviously this ritual of Allah has its own sanctity.

- ❖ Once addressing eminent scholars of the country said, "A religious scholar becomes scholar-Aallama -only when rays of Apostleship befall on his heart (Qulib)."

❖ Once said, “The world is like a river. The life to come after is its an other end and piety is its boat. No one can cross the river without a boat.”

❖ Once quoting his spiritual guide said, “Six persons will go to hell because of following six deficiencies:-

- Arabians because of enmity and prejudice ness
- Village land lords because of pride.
- Merchants because of deceit.
- Common people because of ignorance.
- Rulers because of oppression/ persecution.
- Aallamas-religious scholars because of jealousy, as the jealousy obliterates the virtues.

❖ Once said, “To abandon a bad habit, is better than hundreds years undissimulated worships.”

❖ Once said, “Shut your eye, ears & lips & you will be accessioned.”

❖ Once said,” While looking at the dead body of others, memorize your own death.”

❖ Once said, “Unlucky is that who is not prudent for the life to come after.”

❖ Once said, “Accumulate that wealth which may accompany you in the life to come after.”

❖ Once addressing a Hafiz-e-Quran who taught Quran to children said, “Teaching of Holy Quran to a student is equal to Divine Reward of one Hajj.”

❖ Once said, “The source of all virtues lies in following Sunnah and all distresses are the result of disregards to Shariah.”

❖ Once advised his followers, “Company of friends of Allah (Oliyas) is better then worship in seclusion.”

❖ Once said, “The sight of friends of Allah (Oliyas) is remedy (for sanctification of souls) their discourse is healing (for spiritual diseases) and their company is Light,(enlightens the hearts).”

❖ Once said, “Naqashbandi saints (Oliyas) are never prejudice to any other systems Oliyas. Look at me I regularly attend the annual death anniversary (Urse) of Baba Farid-ud-Din Ganj

Shakar (Allah be mercy on him) Pakpattan. All systems have one common goal i.e. to achieve the vicinity of Allah."

❖ Once said, "Who so ever passes within 20 miles (32 K.M.) precincts of my village, I shall seek for his Forgiveness from Allah.

CHAPTER-V

CONCLUSIVE NOTE

Now I conclude my humble strive with the saying of Holy Prophet (Sal Allah-Ho Alehe Wasallam).

One day Hadart Gabraiel (Salam be on him) called on the Holy Prophet (Sal Allah-Ho Alehe Wasallam) and said, "Allah says that he has blessed your Ommah with a doctrine, which has never been blessed upon any Ommah earlier." The Holy Prophet (Sal Allah-Ho Alehe Wasallam) enquired, "What is that." Hadrat Gabriel (Salam be on him) recited a verse from the Holy Quran

"Then do ye remember me, I will remember you."

(Al-Quran Chapter #1 Surrah #2, verse #152)

Hadrat Muzaffar-ul-Hissas (Allah be mercy on him) quotes Kh. Khizr (Salam be on him) saying that the person celebrating the praises of Allah does so because almighty Allah remembers him.

One night Hadrat Abu-Bakar Aajree (Allah be mercy on him) was blessed with the sight of Almighty Allah

in the dream, and he was asked to beg for any thing he wished. Hadrat Aajree (Allah be mercy on him) replied, “O-Allah kindly Forgive all the sinful persons of Ommah-e-Muhammadia.” Almighty Allah replied, “I am already going to do so without your request. Beg for any thing you need more.”

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